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THE MASTER OF THE MAN

By

URSULA N. GESTEFELD

Author of "How We Master Our Fate," "How to Control Circumstances," "The Builder and The Plan," "And God Said," Etc.

NATURAL HISTORY

CHICAGO

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DEDICATED

To those who, following the Great Example, have given themselves to the service of their brethren;

Who have endeavored to impart saving knowledge while aiding groping feet;

Who have been steadfast through unappreciation and the temptings of expediency;

Who have paid willingly the cost of loyalty to a standard hid from the undiscerning;

To the few, among many who listened, who have heard —

MY FAITHFUL TEACHERS AND FRIENDS

Through whom the message they received is to continue to sound when the messenger's voice is stilled.

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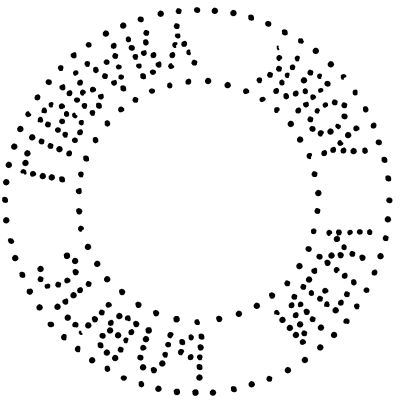
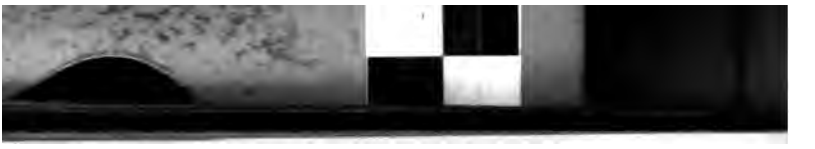


PREFACE

The limits of the ordinary volume do not permit the analysis of principles and the argument that would establish, as logical deduction, the view of the Immaculate Conception and its place and office in human life herein set forth. The author risks the charge—"Merely didactic assertion!" and can but refer the reader to previous publications in which are given the premise and reasoning that lead to the conclusion forming the basis for this study of the life of the great Teacher of men.

Seen as something remote, strange and unnatural, this mighty life fails to teach the attainable for all men, or to inspire to the extent of human capacity; but if the life of one man is the life of all men, not in its incidentals, but in its essentials, then, in examination of the life of Jesus of Nazareth, interpretation of the incidental into the essential becomes of practical importance for practical ends. Such examination requires thought, rather than faith—no bad substitute where one's past, present and future are concerned, and value is placed upon life as a whole instead of upon a part; such interpretation makes the Nazarene a more tangible helper of men, one who companions them as they travel in the common road always opening before the newborn son of man, and with whom all may—nay, must, keep step.

Some may feel their religious convictions assailed, their cherished faith attacked, the iconoclast let loose to ravage and destroy. There is no intent or desire to wound, to



overthrow. Whatever is sacred to any man, though it may not be equally sacred to another, commands respect for the respect it commands.

All successful change comes by displacement, not by mere destruction; none experience loss who have a better in place of something departed, there are no ashes of desolation in which to mourn, but, instead, a new outlook and a new vigor that help to compensatory transformation of thought, feeling, and action.

We who cling with infantile hands to infantile props postpone and push further away the sub-surface manhood that is eager to assert and prove itself. Every religion the world has known is good in its place, has been, in its time, necessary. Is any one of them equally good and necessary for all time for all men, is the question answered by events as it is not answered by its devotees.

Modern "New Thought," serving for many as a substitute for orthodox religious faith, has been productive of much good and greater confusion—confusion for those who have sought the homogeneous and found the heterogeneous; satisfaction for those who have sought and found a way of helping themselves into a more peaceful condition of mind, and out of regrettable conditions of body. The reader of its literature finds himself unable to follow where a careful student slowly and with difficulty makes his way, and he is repelled, all too often, by the grossly materialistic aspect of the successful life, so frequently portrayed.

The world's literature offers no better, or more inspiring example of the successful life than is found in the New Testament. All human success and failure are success

and failure in proportion to approach to, or departure from, the standard illustrated by "Jesus who is called Christ" as the typeman for the race.

This standard is hidden in an enshrouding veil that is taken away only when emotion is supplanted by cold reason—a frigid region where sentiment dies of frost, it is believed. It is true the psychological storms roused by enthusiastic and well-meant exhortations, and named "conversions," would there be nipped in the bud; but the exhaustless and highest emotion of the human heart finds a nourishment, a support, that make of every place and condition an entrance to heaven, of every thorn a flower, of every man an heir to wealth beyond enumeration.

Out of the stress of human life, of the growing needs of mankind, is developing a new Theology more adequate than the old to the present age. The old belonged to race-childhood and is circumscribed by these limitations. The new Theology will level, more successfully than the old, the barriers between man and man, nation and nation, erected, maintained, and made impassable by dogmatic religion, rather than by personal or racial tendencies, or by differing civilisations.

Its effort for common brotherhood is based upon fundamental unity and guided by the logical necessity such unity compels. Its philanthropy includes a stern withholding, as well as giving. Its politics makes the eternally essential the standard of government; knowledge and practice of this essential, the highest statesmanship.

Its eye is "single"—single to the purpose of existence and to the means by which it is wrought out; hence, it teaches, first, preaches afterward, and petitions never.

It sees help to self-help as the only really fruitful aid, and the unwisdom of making mental paupers.

It befriends without weakening, stimulates without intoxicating, leads without driving, does not play upon natural fear, furnishes ground upon which to walk rather than arms in which to be carried, strengthens impotent feet, feeds starved minds and nourishes impoverished souls, pleads no atoning blood, pictures none but a self-made hell, declares a salvation for all men, points directly to the individual and says, "Thou art the man"—the man who is to become master in the house where he has served.

URSULA N. GESTEFELD.

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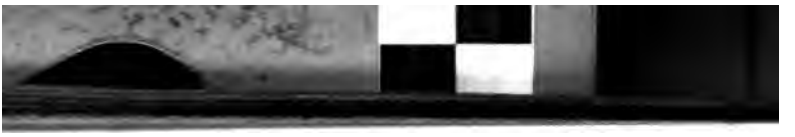

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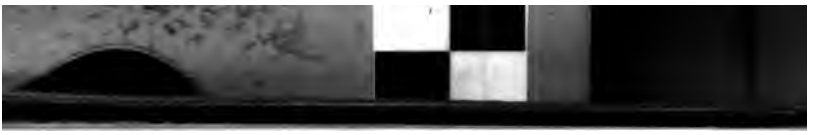

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I

I am able to apprehend

PROPERTY OF THE
CITY OF NEW YORK.

The Master of the Man

I

THE KEY

It would seem a truism that the finite mind cannot comprehend the infinite, hence that man cannot comprehend God. Is it useless, then, to make the attempt to apprehend? Shall one sink into the slough of no endeavor, take life as he finds it, leave it when death finds him, a human protoplasm that has developed into no organic whole?

Nothing is more obvious than that the good of life is better than its bad. However life began and however it ends it contains a good, better, and best, in contrast with its bad, worse, and worst. How to seek and find, then how to appropriate, not only the good but the better and best, was the aim, as shown by their work, of the authors of the Bible.

As contrasting terms both "good" and "bad" are descriptive of human concepts. It is the concept of life that colors life for the conceiver, whose sensations first determine his conception. With experience and education comes desire for a standard independent of sensation, according to which life, with all it contains, shall be judged—must be judged for the judgment to be satisfactory and lasting. It has been the aim of Religion

to meet this need; Science frankly avows its inability to meet it.

Irrespective of the Bible's origin or age, the regard or disregard in which it is held, the possibly faulty or well-nigh perfect translation from foreign tongues, one character in the Book of books stands forth so prominently as to compel attention and win admiration. Few can read attentively the story of the great life that has been able to arouse the sympathy of the world without experiencing the desire to emulate it, and here is the strongest possible test of its power, the clearest revelation of its meaning. The desire may be faint, momentary only, remain unacknowledged, be ridiculed, even, as reason, true to its office, asserts itself; but deep in the unexplored recesses of human nature it stirs, often struggles, fulfillment does not seem, always, a vain dream.

May human nature be so constituted fundamentally that it responds involuntarily to the ideal presented in Jesus of Nazareth? Had the authors who present this ideal—God and man united in one person—knowledge of the necessary standard for right judgment? of what remains to be done after this standard is found? Have they used their knowledge to illustrate by the life of one man what life should become and accomplish for all men? Do this man and his life reveal, irrespective of their authenticity, a type for our own conformity, a universal possibility, even necessity?

If these questions are answered in the affirmative the Bible becomes a new book, possesses a new value, and one is compelled to see in "the Immaculate Conception" an agent for all men rather than a miracle pertaining to the

life of only one man. Transference of immaculate conception from the physical and physiological to the metaphysical and mental plane, then its application to the recorded life of Jesus, gives a key that opens the lock of contradictions and mysteries.

In the present examination of this wonderful life immaculate conception is taken to mean a man's true, pure, correct, conception of Man; a self-conception that is not tainted or defiled by untruth. Such a conception is impossible till the pure truth, always independent of sensation, is discerned. Then it becomes the standard for self-conception, for the judgment that influences all the future life.

Human existence before the time of this immaculate conception, and afterward, is illustrated by the book, Genesis, as well as by the Gospels; they teach that without immaculate thought there can be no Christ-life. The struggle between the corrupt and the incorrupt, the defiled and the pure concept of Man-nature and selfhood, the growing strength that comes from the true, and the weakness resulting from the untrue, the final victory of the immaculate over the impure, are illustrated by the authors whose writings, whether or not literally true as History, are logically and demonstrably true; a claim proved only when the standard for judgment known to and followed by the writer is also known to and followed by the reader.

A man's immaculate conception of Man, includes, in accordance with the law of cause and effect, a conception of the Cause of Man sufficient to give a working basis for examination of the relation of one to the other, and the

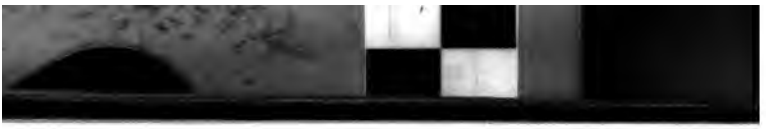
variety of consequence that follows. If not entirely comprehensive it may be so apprehensive as to lead to a comprehension equal to the practical affairs of life and fruitful, perhaps, of results in a less circumscribed area farther on.

The great secret disclosed by the Bible, is that this immaculate conception is the door through which the human species enters upon a higher than merely natural existence; a door passed through by one at a time, since this conception must be one's own; that there is no other way by which the ills pertaining to natural existence are permanently conquerable, by which its good masters its evil; that, consequently, the remedy for all that afflicts is within a man instead of outside him. The great world of the within whose boundaries extend so far beyond those of the external world as to deserve the appellation "supernatural" is unveiled, may be explored, station after station reached, only to become the point of departure for new exploration.

Utilisation of a force more subtle and powerful than electricity, whose higher uses are possible only to him who acts from the basis of this immaculate conception, is portrayed in the life of Jesus of Nazareth whose teachings disclose the nature of this force, the manner and method of its employment, the results of use.

II

I am capable of effort for self-dominion



II

THE TWO IN ONE

The many perplexing questions arising from the view that Jesus Christ was God in the flesh, through a human incarnation intentionally undertaken; that He was, at the same time, not only the Son of God but the only Son of God, sent by His Father to take upon Him and bear, in His own person, the sins of the world, have not been satisfactorily answered as a whole, whatever conviction may have resulted from a partial explanation of some of the problems indicated by the queries.

Great as have been the results of the Christian faith—which no one with an open mind and unbiased judgment can deny—it is faith that has been the basis of conviction; for positive knowledge has been believed impossible, efforts to obtain it, puny and futile. The ever-ready argument that it is impossible for the finite to comprehend the infinite has been used as the insuperable obstacle to all effort for comprehension, and the need of an unquestioning faith has been urged upon those who sought to know, rather than believe.

The stages of human growth and development, each with its quota of attained knowledge and progress, have surely, if slowly, approached the time when the ripening of thought and judgment make possible an outlook formerly well-nigh inconceivable, and an attempt to answer these many questions that may be examined at least, even

by those for whom faith has so long been sufficient. A step was taken when the Bible began to be considered a subject for criticism, though the results have had small bearing upon the vital problems at issue.

The age-long veneration for the Bible, coupled with the deep-rooted belief that every word it contained was literal truth, received a shock when a few scholars brought their scholarship to bear upon the sacred volume in a search for textual evidence of its historic nature; but the outcry of "Sacrilege!" was met by the counter-cry of hearts and minds that hungered for truth with a hunger that broke through the old-time barriers to find food in a wider domain.

This instinctive "desire for nutrition" has not been, and cannot be, stayed effectually, however restricted its active area may be for a time. It compels the wider seeking that underlies all progress and is undertaken, ever, by the few for the many.

The theory of evolution caused widespread speculation with the unbelieving as to its probable effect upon the Christian world, and many believers felt the foundations of their faith shaken. Subsequent years have witnessed both growth of thought and investigation in the direction thus indicated, and the strengthened assurance of believers that no scientific discoveries that are irreconcilable with the "truths of revealed religion" have been made.

One fact stands prominently before the candid and capable observer—whatever the newly-discovered truth, its reconciliation with previously known and demonstrated truth follows eventually. Between this beginning and end are contained the several stages of ridicule,

denunciation, rejection, prejudiced examination, and slow demonstration, that lead, finally, to the acceptance of what was, at first, condemned. This, the history of the world, repeats itself with each discovery that seems to contradict what faith holds dear, and compels that some one shall be crucified for his brethren.

The world has had many examples of these saviors, but none has offered so sublime a spectacle as the Great Example of the Bible. None has shone with so rare a radiance illumining the darkness of many centuries, ever-increasing in splendor; a splendor yet to be multiplied for those who can bear, unblinded, to gaze. For not till the questions propounded by "the desire for nutrition," and compelled by the very nature of God, find logical answer, can this great Sun around which mortals revolve, each in his own orbit, illumine most effectually the pathway of human life and destiny.

Not yet have the centuries of Christianity accomplished the enlightenment needed for intelligent self-effort in the direction of self-dominion; not yet has exact science resulted in demonstration of man's inherent power of self-conquest. Each, working in its own domain, has made approximate conquests and helped mankind along an upward road, but from neither has come the revelation of revelations—What is Man?—that precedes the highest development and manifestation of his nature. Religion and Science have worked apart from each other, the one in the moral world, the other in the physical world, as though the two worlds were separate and the laws of one were not the laws of the other.

All too often they have faced each other as opposing

armies, victory on the one side constituting defeat on the other. Bétween them man has been torn asunder and held before a seeking world, not in his wholeness but in the disrupted state compelled by such action. His physical, mental and moral, even spiritual conditions, under this circumstance have been accepted as natural conditions for which each has sought a remedy in its own way, oblivious to the paramount necessity—inseparability of soul and body, and consequent united action of Science and Religion to destined ends.

Discernment of limitations does not constitute, necessarily, condemnation of the subject of examination. He who would sneer at, or condemn, either the religious or the scientific effort to gain and keep in custody knowledge of truth, reveals a personal bias that would prevent recognition of truth even when face to face with it. The wide difference between outlook and method of these two great instructors of mankind is due to the difference between "discovered " and "revealed."

Christianity is considered a divinely revealed truth, the revelation unmerited by an unworthy world but vouchsafed and final for all time. Scientific truth is a discovery made by patient and careful research and experiment. The one is proclaimed boldly as directly from God, the other, cautiously, as of human effort and fallible judgment. With the first position, no advance is possible, the very nature of the claim prevents and compels condemnation of any and all discovery that seems to contradict the revelation. With the other, not only the possibility of advance is admitted, it is expected and encouraged.

"Finality" is on the banner of the Church; "Progress" is the standard under which so many patient workers continue their investigations; yet ever, as History shows, with the lapse of time comes, by degrees, the absorption by Religion of discovered truth, and the long-withheld acknowledgment that the discovery is truth, but—always this but—that it is not irreconcilable with the revealed truth represented by the Church. This fact gives hope that whatever may yet be brought forward, as a truth not before universally recognised, may eventually find its reconciliation with both the revealed and the discovered truth; may even serve as a necessary bond between the two, and, by its kinship with both, help to constitute this much desired unity.

Both "revelation" and "discovery" imply the pre-existence of that which is revealed or discovered. Two methods of disclosure do not necessarily prevent a common identity of the disclosed, but ability to discern a common identity under differing aspects is all-essential. This ability has been greatly hampered and retarded by the fact, on the one hand, that Christianity as a revealed religion appeals to the emotions, leaving the reason to keep pace if it can, or, otherwise, fall by the way; and by the fact, on the other hand, that successful scientific research is concerned with the reason, judgment, and power to weigh evidence unbiased by the feelings.

But once admit that mankind is possessed of a double nature, one having its needs met by Religion and unable to have them met by Science alone; the other, best ministered to by Science and most insufficiently and unsatisfactorily by Religion alone; and both Religion and

Science will be seen to be necessary. Modern psychology has uncovered human nature to greater depths than formerly and demonstrated a complexity in the human personality beside which the old classification of "soul and body" seems simple; while the "saving" of the soul is brought into the category of psychological problems without removing it, necessarily, from the domain of Religion.

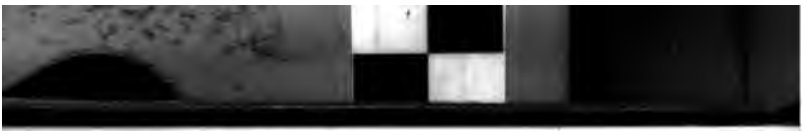
How attractive is this field is witnessed by the interest in it shown by many of the clergy whose views receive a sometimes confessed, and often unconfessed, modification; the "truths of Christianity " becoming "the essential truths of Christianity"; a letting go of much that is then seen as no longer essential. Like the workmen engaged upon a tunnel from opposite ends, the two forces are coming nearer to each other. Those who see them as workmen, and not as foes, will not mistake the ring of tools for the clash of arms.

A new Bible is inevitable, for human thought is outgrowing its childhood and a foreshadowed manhood is making demand that will create supply. Instead of the sacred scriptures of one of many sects, the Book will be seen as so universal in its teaching as to be a guide for all sects, as well as for those who are numbered among none. Even as a child is first concerned with the objects around it, with little or no thought of anything deeper than meets the eye, so Christendom has looked upon the Bible, silencing the faculties that would have been brought to bear upon other questions in the endeavor to accept it implicitly as the literal Word of God whose contradictions were to pass unnoticed.

With the dawning of the idea that objects suggest that which is more than themselves, that words are a means of conveying principles to the understanding, comes the possibility that the literal aspect of the Bible may not be its highest aspect. The words and incidents may be a means employed by its several authors to bring universal principles to the understanding of mankind when progressive thought had reached the stage that admitted of this result; for until that time one might as well expect a child who could read only words of one syllable to grasp the meaning of an Arithmetic, as to expect the real nature of the Bible to be understood.

Those who write for the instruction of others see beyond their readers' present range of vision, else were their work useless and vain. The value of their work must consist in what it presents to a quickened and later-developed vision that is accompanied by active powers, at first latent, as well as in what meets the needs of the undeveloped mind. Growth in the reader is met by growth in the meaning, strength, and application of the writer's work, else the sphere of this work is so limited as to be confined merely to the passing moment. All writings that outlive their immediate day owe their longevity to what lies below their surface, waiting its time.

The desperate attempt to maintain the literal letter of the Bible as its infallible truth was the attempt to sweep away the rising tide of penetrative power with the broom of traditional conservatism. The impulse is too strong to be thus stayed. The tide is surging toward and surrounding foundations, searching out their weaknesses and testing their ability to endure; and this rising tide has



its initial force in the very nature of God, a force that, however long delayed, must reach, at last, its manifestation. Whatever opposes its free course but adds to its strength. Even as the Christian church multiplied and grew in spite of the efforts to stay and destroy it, so will the sub-truth of Christianity, its science, multiply and grow in spite of the efforts to maintain literalism as all of the truth.

Only riper thought and judgment can approach the Bible as the Arithmetic of human life, and use its letter for the apprehension of its principles, prepared for the outcry and condemnation that will meet declaration of its inner nature. For the supporters of literalism as infallible truth are bound by their position to oppose, and destroy if possible, a claim that so threatens their position. Those who occupy it from conviction cannot fail to believe such claim the rankest heresy, and are thus debarred from its candid examination, though such examination, it need not be said, is necessary for proof of the truth of the claim.

The questions raised by the perplexing teaching that Jesus Christ was "very God of very God," was both the Father and the Son, was given by the Father as an undeserved offering for the sins of the world, are answered by the Bible itself. Centuries of theology have failed to yield what satisfies at the same time both heart and mind, leaving neither to dwindle from starvation. Theology, as "knowledge of God," has failed to be sufficient knowledge of God, and many human needs have been by it unmet in consequence; needs that find supply in the newer and larger truth that retains all that is really permanent in the old.

The modern phenomenon of healing the sick by metaphysical, instead of physical, methods has done more, presumably, to lead inquiry into heretical channels than the research of scholars. Facts are stubborn and unyielding, they compel recognition soon or late; they possess a drawing power unequaled by mere theories. Confronted with them one must either wilfully shut his eyes and declare they are not, or seek their explanation. Their true explanation is found only when they are approached as natural, not supernatural; for the supernatural, with the ordinary acceptance of the term, is due to interference, by an extraneous power, with the order of Nature.

Christianity, as the religion of a sect, rests upon a basis of supernaturalism. The Church has failed to produce some of the important "signs following," the witness of the apostolic power that should testify to the preservation and extension of the knowledge imparted to his disciples by Jesus, the Christ, and demonstrated in the works that crowned his life. The slow death of this knowledge within those boundaries has necessitated a resurrection that could come only when the time was ripe, and that must come outside the Church, because there was "no room in the inn."

This revival of the work and power of apostolic days was mistakenly interpreted as an attack upon the true Church, instead of as a natural growth away from the limitations of the Church, and offense and defense took the place of conference and examination. War, instead of arbitration, resulted; for those who stood by "revealed religion" there was nothing to arbitrate; even the earnest workers for further scientific discovery could not restrain

a sneer at the "wild vagaries" that aimed at explanation of the phenomenon. Yet attention was arrested more and more, demonstrated results continued, and more and more enquiry was directed so effectually as to bring constant recruits to a new standard. To-day the Church is more alive to its own deficiency and is seeking, cautiously, to bring the healing of the sick under its protecting wing—a late recognition of a need for such testimony to its office and power.

The explanation of this "modern miracle" and kindred phenomona is contained in the Bible, therefore must have been known to the authors in whose writings it is found. It is given in the utterances of Jesus, and demonstrated in his recorded life; for this life is the demonstration of the higher natural that has been considered, mistakenly, the supernatural. It is the "fulfilling of the law," at no point the violation of law. As such it is the ideal for mankind's practical attainment, the ideal that may be actualised by every human soul, that can be actualised only through knowledge of the law and the will to attain.

This life is an example to the "many brethren," an example obscured when he is believed to be the only Son of God and is thus removed from the place he should occupy. Great as have been the results of acceptance of this mighty life as an ethical standard, even while it was veiled in the clouds of mystery that bred doubt of its God-origin, greater far will be the result of its acceptance as a standard on all planes of being and existence, in all conditions and experiences that make up the sum total of human life and destiny. For this is what it should be, this great life that overtops others that are and have been,

as one mighty mountain peak overtops the range of foothills below and catches the first radiance of a risen sun. Well may the little ones wonder and adore, for the reflected light is above their level and its glory leads, first, to worship before it leads to action.

III

I can be perfected

III

THE PURPOSE

Many books have been written anent the record of the great Nazarene, both for and against the claim of his nature and origin made by the Christian church. All have served a purpose while making for themselves both adherents and non-supporters. None, it is believed, has interpreted this record according to the Bible as a logical whole—as an Arithmetic—and has shown thus that such a life is the logical outcome of existence itself. A divine mystery, instead of Nature, is to be supplanted by Nature as the divine mystery.

This Book holds God and Nature in so close a unity that to know one without some apprehension of the other, is impossible. It presents the Great Example in two aspects and two relations—as a human being related to Nature and so a member of the human family; and as a divine being directly related to God and so more than a member of the human family: these two relations in harmony with each other and combined in, and for, one purpose—the proof, by means of the perfected Individual, of the nature and power of God.

This declaration is sustained by the genealogies found in the Gospels of Matthew and Luke, and by their relation to the book Genesis, a study of which is essential to the understanding of their differences; for this character that is outwardly a man, and, inwardly, God incarnate,

is the logical outcome of the principles illustrated by this book, and traced in their progressive operation in the other books of the Old Testament, till their inevitable results bring, finally, a Personage who unites in himself all that, in itself, is impersonal.

The road that runs from the impersonal to its human incarnation is the road in which all humanity travels, weary and footsore, wandering in by-paths, mistaking the way, halting often, falling sometimes under the cross of discipline that must be carried till a new man is full-grown for his resurrection. Because it is a common road with a common beginning and ending, an example of this end is for the whole world—a Savior from what must otherwise be undergone by those who have not yet sufficient knowledge of the way. How to live so as to accomplish this journey in the least time, proving, step by step, the insufficiency of all opposing obstacles, the possible mastery of all evil, is the teaching of Jesus that is demonstrated by his life—a rich inheritance for all, of which a few are taking possession.

The divine naturalness of his words and works stands in sharp contrast to the unnaturalness that marks sectarian views. Like a shining thread it runs through all the recorded incidents, illumining them with a new meaning, fastening itself upon both heart and head of the reader, to draw him to its source.

It reveals the making of a man, the process by which the individual is perfected, to which Nature is contributory, over which God is omnipotent. Past, present, and future appear as the individual past, present and future that unite the beginning and the end of Creation.

The far-off is brought nigh with a force, power, and directness that make "God with us" the all-sufficient Emmanuel, walking by our side in the smallest, as well as in the greatest of our experiences, dwelling with us night and day, uplifting, cheering, soothing, and strengthening, no more an extraneous ruler but God in the world.

It is purposed to interpret the character and life of Jesus of Nazareth according to the principles illustrated by the allegory and history employed by the author of the book Genesis, and found in the two genealogies of the New Testament. Principles are the true interpreters, their evidence is logical evidence. Both application in theory and application in practice are essential for personal demonstration of its practicality.[1] Belief plays no part beyond affording an encouraging attitude toward this necessity.

[1] These principles, the argument for which they are the foundation, and the method of their application, are given in *The Builder and the Plan.*

IV

Whatever my natural descent, I may ascend

IV

THE TWO GENEALOGIES

The opening words of Matthew's Gospel—"The book of the generation of Jesus Christ"—have a significance that impels to careful consideration. They show that this is the genealogy of that which is generated, or begotten. The word "Christ" is not found in Luke's genealogy, but there is the distinct avowal by Matthew, shown in the opening words and in those of the seventeenth verse, that "unto Christ" is the definite purpose of his genealogy.

The word "begat," which does not once occur in Luke's, is used throughout until the seventeenth verse which gives the summing up of the "generations" that, beginning with Abraham, end with Christ. So beginning, this genealogy records a forward movement, a continuous generating, or begetting, in which each step is an improvement upon its predecessor and a nearer approach to the great ultimate.

Luke's genealogy begins with "Jesus," not Jesus Christ, and moves backward, past Abraham to Adam. The impersonal term "which," not the personal "who," is used from beginning to end, with the exception of the declaration, made in the twenty-third verse, that Jesus was what he was supposed to be: the son of Joseph.

But from this point the distinct and definitely personal

is abandoned for the impersonal. Even Adam is referred to as "which," and declared "the son of God." The words "the son" are printed in italics throughout, with the single exception of when, in the twenty-third verse, they refer directly to Jesus. This fact shows their interpolation by translators. Without them the text would read "the son of Joseph, which was of Heli, which was of Matthat . . . which was of Adam, which was of God."

Matthew is definitely personal. "Abraham begat Isaac; and Isaac begat Jacob . . . and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

This sharp contrast of the personal with the impersonal suggests conclusions that throw an illuminating light upon the character portrayed as "Jesus, who is called Christ," and upon the place in thought he should occupy. Natural descent is impersonal, no man chooses his own father. Nature's successive generations do not depend upon the moral or spiritual quality of the immediate generation. Merely instinctive compliance with her conditions results in her bringing forth. Most prolific with what we are pleased to term "the lower orders," she continues to act in her own way with the higher, the modifications of her product being quite distinct from its naturalness.

A broad characterisation of "miracle" is unnaturalness —an occurrence contrary to Nature, and this has been the estimate placed upon the birth of Jesus by the Christian church; whereas these genealogies, read aright, and in their connection with Genesis particularly, and

the rest of the Old Testament generally, aim to show its naturalness, its accord with Nature.

A child, born of a man and a woman as a natural result of their natural union, is "which," not "who"; for Nature knows of and cares nothing for the personal hopes and expectations that are a human plus added to her effort and are carried along by it to fulfillment or defeat.

She is merciless, or kind, according to the personal point of view, but she is always true to herself, making no exceptions in favor of, or against, those who are in the pathway of her conditions. As the "handmaid of the Lord" she serves the great Principle of Creation that involves the purpose thereof; the purpose of which the Bible, from beginning to end, is the illustration.

Luke's genealogy, as that of Nature's product, makes Jesus like Adam—the same natural product as a man. So far as his relation to her is concerned, he differs in no wise as "the second Adam" from " the first Adam." His line of descent from the first Adam is clearly traced and by it is shown the persistence, the undeviating character of Nature's production, of which God is the controlling Principle; for the first Adam is "of God."

Jesus is according to the definition of a man given by Genesis, and in the fact of his naturalness is found his chief and crowning glory. He is the natural man as the second Adam, equally with the first Adam, when the term "natural" is applied to him as meaning a legitimate product of Nature; not when it is used in the sense of the "corrupt" or "carnally-minded" man.

Physically the natural man naturally born, inwardly he is the Lord's Christ that is spiritually generated

within the natural man, and born, with his birth, into active demonstrable existence; for then the life and works of the natural man prove the Presence within.

Matthew gives the genealogy of this generated Christ that is truly the Son of the Virgin, the immaculate and pure conception of being possible only to sinless thought, and that, once conceived, grows steadily in strength and power within human consciousness till, the feeble infancy outgrown, this Christ speaks and acts through the natural man as the real man behind the outward presentment.

The begotten Christ is the controlling impulse of Jesus' life, the Son of God within the Son of man, a unity to which Nature has contributed her share by bringing forth her product as the child of Joseph and Mary; for which the great Principle of Creation, God, has supplied the "image and likeness" that afford the Divine incarnation.

The natural, though retarding, mistake in the endeavor to understand this truly great mystery, as it is presented by the Bible, is the physical and materialistic interpretation given to words and statements that were intended to illustrate a spiritual meaning and significance. The real Jesus Christ and His Kingdom cannot be known till both the inclination and the ability to translate the literal into the spiritual is attained; till these parallel lines that never touch find their union where alone a union is possible—in the understanding attained by human consciousness. This understanding vindicates Nature and justifies God; the literalism that naturally precedes it violates both.

The Virgin's conception of the Christ is a metaphysical or spiritual, not a physical conception. It is a "holy

thing" that is born of her—Luke 1:35. She is not so much a personage as a type, continuing from the "Eve" of Genesis, the "mother of all living." She is the native and original purity of the soul, her conception is without defilement by the sense-nature. The "Lord" is with her, instead, and her son, or product, is the Son of God, not the Son of man. Her conception is like that of the Infinite Mind itself, pure, perfect, harmonious, eternal, because it is a re-conception of the infinite Ideal—Man, as the expression of God.

Without re-conception this Ideal cannot be manifested—such is the teaching of Genesis and of logic. With re-conception the way is open. A human means constitutes the way, but not the "holy thing" whose nature and power are thus to be demonstrated. The natural Jesus, son of Joseph and Mary, is the natural means by which the Son of God is demonstrated to be, and the virgin, or immaculate, conception of the Son of God is necessary to this end. The means is human, the manifestation divine, and this union of human and divine is according to the law that governs Creation; for it is this law's fulfillment.

Because this fulfillment is according to eternal and unvarying order, it is the possibility for every living soul. Each member of the human race *may* have the conceived and begotten Christ within, whose presence will be demonstrated by the Christ-power over the human life, the power that transforms the human into the divine.

The life of the natural man, Jesus, is a portrayal of the transforming power of the indwelling Christ, a transformation that includes the elimination of evil from

human consciousness, and the absorption into it of the eternal and unchanging good, till Man's original perfection, purity and power, as the Son of God, have displaced the impurity, weakness and insufficiency of the natural human conception of self. It is the natural, or corrupt, and the spiritual, or true, conception of self, with their consequences, that are portrayed in the Bible, a history that is the history of to-day; for the law compelled by unvarying principle knows no time, only the eternal now.

Oneness with God is the keynote of the life of Jesus, a conscious oneness that must follow upon the unconscious, or natural, oneness due to the law of cause and effect, and that discriminates sharply between flesh and enduring substance. "The Father and I are one." "That which is born of flesh is flesh."

The mighty law of cause and effect, illustrated and maintained by the Bible, has been set aside, and for it has been substituted a mystery that is forever beyond human comprehension; a miracle, or occurrence explainable by no known, or to be known, laws, therefore in which reason has no share. This failure to trace the parallelism of the natural and the spiritual, to interpret both according to the law of cause and effect, and so arrive logically at the great ultimate that unites them, makes the Bible a sealed book whose seals must be broken before it can become an open book.

Modern Christianity embodies and perpetuates this failure, adding its own seal to those already there. "Having eyes, ye see not" is as true after nearly two thousand years of the Christian church as in the days of the great Fisher of men. Attempts to open the eyes have been,

and still are, not only discouraged but condemned, and now, as then, the one who would have knowledge must pay its price. Even more must the one who would prove that he has a knowledge not commonly possessed pay the price of its demonstration—ostracism, and the pangs of slow murder.

The difference between "which was of" and "begat"—the difference between Nature's product and that which is generated within it—is a fundamental difference, yet not one that prevents reconciliation between the natural and the spiritual. The natural man, the spiritual man, and the divine man, the last the resultant of this reconciliation, constitute a trinity in unity illustrated by the character, "Jesus, who is called Christ," and demonstrated by the works recorded of him.

The power of that which is more than the flesh over the flesh, is the power of that which is of God over that which is of man. In the last analysis, it is the power of a higher than ethical good over a deeper than ethical evil; of the eternal over the temporal; a power capable of proof, or demonstration, only when the Christ-consciousness is being generated within the human consciousness: a power capable of complete demonstration only when the Christ-consciousness is full-grown. The approximate steps to this end are given in Genesis and are recapitulated in the other books of the Old Testament.

The promised Messiah is this Son of God within the Son of man who is possessed of this consciousness, and who can, in consequence, finish, or carry to completion, the work of demonstration given to every man to do. The first Adam is possessed of inherent, though latent,

power to accomplish this work, but is unconscious of this power and bars his own way by ignorant, mistaken conception of self.

The second Adam is possessed not only of the same inherent, but of a quickened and active power to accomplish, that is brought to bear, practically, upon all the circumstances and conditions of human life; and from the basis of a true, or immaculate conception of self, of God, of relation to God, and ultimate destiny.

The first Adam conceives himself as a physical, or material being, and identifies himself with dust; the second Adam conceives himself as an eternal, spiritual being, in everlasting union with God. This first, or misconception, leads to death, to practical loss of what might become a conscious, instead of unconscious, possession; the second, to immortality, to lasting retention of the Christ-consciousness.

From the impersonal to the personal, through the personal to the impersonal again, is the order of human life and destiny exemplified in the life of Jesus, the Christ; a life whose foundation principles are the foundation principles of every life, whose ultimate is the destined ultimate for every man.

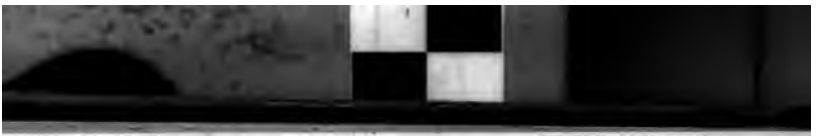
Between this beginning and end that are at one, is contained all the evil experienced by common humanity, a humanity that is capable of attaining divinity. The whole range of evil is covered by the terms "sin, sickness, and death," a mortal trinity in unity opposing Man's original perfection; the shadow cast by the higher reality as the infinite Ideal demonstrates itself through the natural, the spiritual, and the divine.

The Christ-consciousness, as the all-conquering power in human life, is demonstrated by its victories over these foes of human life. Careful study of the record of Jesus' life in the four Gospels reveals all his "miracles" as classifiable under these three heads, and in the order specified. They are works accomplished by the Christ-power within, instead of by reliance solely upon external means. The one is the spiritual method in accord with Man's fundamental nature and possibilities; the other is the natural method in accord with unintentional misconception of self.

This battle between the "angels of light" and the "hosts of darkness" is the world-old battle always being fought, described in the sacred writings of all nations, repeated in the life of the individual reader. The one who would understand the Bible must approach it thus—"This is the illustration of my life, past, present, and to come, and of the principles that underlie and are operative in it." History then becomes valuable as a key to the meaning of to-day, for "history repeats itself." Approached as the record of a past that has no repetition, one seeks a vital truth in dead ashes that have no vitality.

The Bible contains, writ large, the history of the Son of man from the first, to the second, Adam; from the one subject to all possible evils, to the Master of them; and as a history within a history, an illustration within an illustration, the conception, generation and birth, as conscious power in human life, of the Son of God; the "holy thing" without which human life falls short of its crowning glory.

Metaphysical instead of physical, spiritual instead of



material, this "holy thing" with its dazzling possibilities moves steadily forward in its conquest over the sin, sickness and death that are foreign to its nature, irradiating their darkness with its own eternal light, extinguishing them utterly as this light attains its zenith.

"All things written of me in the Scriptures must be fulfilled." This imperative "must," repeated again and again, indicates a law and order, unswerving and sure, that make of this great life something different from the conception of it that is the basis of the Christian faith; a faith supplanted with certainty when the meaning, sustained throughout the Old Testament as well as by the New, is seen.

It is this "must," found first in the early chapters of Genesis, that interprets the genealogies of Matthew and Luke, explaining and reconciling their differences according to imperative law and order, uniting them in one grand consummation that fulfills the purpose of Creation.

V

God's promise is made to me

V
THE SEED

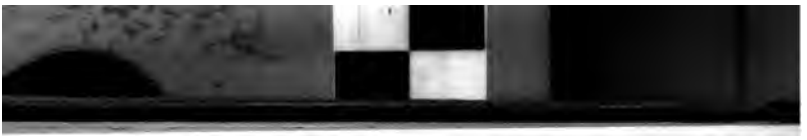
The Christ within the natural man, Jesus, the active and controlling power of his life, is the "seed of Abraham," germinated and grown to the fruit-bearing stage that proves the nature of the seed—the genealogy of Matthew.

The life of Abraham, as narrated in Genesis, has, therefore, important bearing upon this genealogy. He is the first character mentioned to whom the Lord appears. The Lord is represented as speaking to Adam while invisible. With Enos—"then began men to call upon the name of the Lord"; or, as another translation renders it, "then began men to call themselves by the name of the Lord." With Noah—"Noah was a just man and walked with God." But "the Lord appeared to Abram," and made a covenant with him that he should be "exceeding fruitful," an "everlasting covenant."

This covenant was based on the necessity for Abram to "walk before me and be thou perfect." It was not, therefore, a covenant to be fulfilled once in human history and no more, but a covenant "between me and thee and thy seed after thee in their generations" forever.

As every seed bears fruit after its own, and not a contrary kind, the fruit of the seed of Abraham was according to the kind of seed and quite different from the fruit of any contrary seed.

"The Lord," a term first found in the second chapter



of Genesis, applies to what, in the first chapter, is called "man"; not to "God," the term used to designate the Absolute.[1] The perfect Ideal is so named, the conception of Infinite Mind that remains untouched and unchanged by any human misconception, the same yesterday, to-day, and forever.

Adam, Enos, Noah, and Abraham, are illustrations of the natural man, Nature's product, and of the interior change that takes place in him before he can do his part toward making God manifest; a change that leads to the re-conception of self—the appearing of the Lord; for the first, or Adam, conception is according to natural impression that misleads because it identifies man with the dust of the ground.

It is a sense-impression from environment only, and contrary to the truth hidden from Adam—hidden from the natural man while he lives on the plane of the senses; till experience has driven him higher. What Man really is as the conception of the Infinite Mind itself, must be conceived by the natural man, and this immaculate conception will be the beginning of a new and different life leading to a mastery impossible from the basis of the first conception of self.

A man's immaculate conception of being is not only his own, it is also re-conception of the infinite Idea. The two are at-one, Son of God and Son of man; or, product of God and product of man whose unity is yet to be demonstrated.

This change within a man whereby he sees himself

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[1] *And God Said*—An interpretation of Genesis.

aright, or what he is spiritually as well as what he appears physically, is illustrated by the change of name.

"Thy name shall be Abraham, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

The natural misconception of being and of self, due to sense-impression from environment, is the "original sin" of Adam whose consequences "are visited upon the children." All manner of disease, all manner of evil, all its varied forms that afflict humanity and constitute the sum of human woe, are the logical results of "original sin"—the error that is natural to undeveloped man, but is opposed to truth nevertheless.

Evil is removed only as it is conquered, and it is conquered only as its cause is destroyed. Originating in human conception, it must be destroyed by human conception allied with, and reinforced by, the God-conception. Then, "kings shall come out of thee"; a master of, instead of a servant to, all evil shall result.

The real immaculate conception, as taught by the Bible, takes place at the stage of human development thus illustrated by Abraham and Sarah and the son born to them in their old age.

"I will bless her, and give thee a son also of her . . . and she shall be a mother of nations; kings of people shall be of her."

This son is promised "according to the time of life," and the covenant is to be established "with him for an everlasting covenant."

Mastery of evil is not possible until this "time of life"

has come; until it has "ceased to be with Sarah after the manner of women."

The old, or first, self-conception, with its train of begotten consequences that afflict, must cease to be the impelling impulse and must be displaced by the pure and true self-conception that will, likewise, beget, in human consciousness and life, its consequences. The first are of their father, the devil—natural error; the second are begotten of God—of truth.

Truth lies outside the range of natural impression from environment. So long as human consciousness is thus circumscribed it cannot expand, cannot rise above the level of its own self-idea.

The necessary preparation for true self-conception is illustrated by the narrative prior to Abraham who illustrates the "time of life" with all men when the immaculate conception is possible, and by which absolute and eternal truth of being is brought into human consciousness, to be generated in increasing strength and power till it takes command of the natural human life and overcomes all the temporal evil with the good that is eternal.

This "seed of Abraham" is to be, and inevitably will be, exceeding fruitful; it will as surely bring forth after its kind as has the seed of original sin brought forth after its kind, transforming life from the merely natural into the spiritual and divine.

Though Abraham has a son when Isaac is born the "covenant" is not kept with him as the "seed of Abraham," as would be the case were a merely natural transmission from father to eldest son what is meant. Isaac

is a new departure, an epoch-making period in the individual life, the turning point from a downward to an upward tendency by which the life becomes fruitful of the original design—making God manifest.

"In Isaac shall thy seed be called."

This turning from evil to good, through immaculate self-conception, is more than moral progress. It is the progress involving all the highest and best possibilities of the genus, Man, without which they cannot bear fruit—cannot be actualised, for, "as a man thinketh in his heart, so is he." One lives his life according to his idea of himself, the mental pattern precedes outward act. Not till the mental pattern conforms to the God-pattern, not till self-conception is in accord with God-conception, the two at-one, can the God-conception find its way forth into the actual life.

The difference between the Bible's presentation of original sin, and the theologian's presentation, is a difference that, in its logical bearings, is almost too great to be grasped till one has become able to free himself of inherited veneration for authority that makes Adam's sin a voluntary and intentional disobedience of God's command.

Original sin is involuntary, or natural, and is, consequently, without any moral quality. A misconception of self includes misconception of God, and of relation to God, therefore of existence and destiny. Not willful, but natural, it must bring its natural consequences upon the misconceiver.

Punished by his sin, not for the sin, he is turned out of, or it turns him away from, his real harmony with his

Source—Eden—and he must learn the truth, or find his way back to Eden, by the slow revelations of experience. His life is a mixed good and evil, for all that he is, naturally, is good; all that he makes himself temporarily, from the basis of his misconception, is evil, and purely a matter of consciousness; not, necessarily, what we term moral evil but contrariness to what he really is, in being, and what he is destined to become.

All that rests upon this basis must be destroyed—Noah—for never can the great destiny involved in his origin be fulfilled till he is "perfect in his generations"; till he "walks with God" as "a just man"; or sees Creation, including himself, according to the Principle that governs the nature thereof, instead of according to sense-impression. All his contrary beliefs, and what they have made him, must come to an end—the flood—as truth to him.

With abandonment of the misconception upon which they rest, they are overthrown. They are outside the ark of understanding that preserves alive all the truth so far revealed to him through his experiences. Whatever he has learned that is in accord with things as they eternally are, is retained, and, for him, the "earth" is "peopled anew."

As two things cannot occupy the same space at the same time, two contrary conceptions of self cannot prevail at the same time. One must be abandoned to make room for the other; one must be destroyed to make the other permanent.

God manifest in the flesh through Divine incarnation is the purpose of Creation, to be carried out through

human means; an incarnation that is to continue beyond the flesh and be made permanent. The natural incarnation of natural, not willful, error, and its consequences—sin, sickness, and death—is a temporal incarnation, to be followed by the permanent when, as its basis, the immaculate conception displaces the natural conception.

Not till the Lord "appears," till Man's original wholeness and perfection as the Idea of Infinite Mind is discerned, can the human conception be like unto the God-conception. And not till this likeness is reached is the way open for likeness to God to appear in demonstration.

Matthew's genealogy traces this "seed of Abraham" through successive stages of germination and growth to where it has become possible of demonstration; to where its fruit is forthcoming. Luke's genealogy is that of Nature's man within whom dwells this "holy thing," and through whom the pure, perfect and powerful Self that is the Lord's Christ, is demonstrated to be.

The exchange of the willful for the natural removes the perplexity created by the theological doctrine of original sin, and the necessity for a new and later plan by the Almighty for the redemption of the world; an act that is confession of fault in the prior plan. The infinite Wisdom must have known of "man's shameful fall" and of what would follow, before it occurred. God's first plan must have included it all, and man, intentionally created to fall, and, afterward, be expelled from Eden, would but be carrying out this plan and, therefore, could not justly be punished for his act.

All the sense of injustice from God to man roused by this mistaken view is dissipated when Adam is seen as a type of the natural human self that sees, thinks, and acts according to impression; a tendency not wrong in itself, and necessary to the fullest development of human nature; for the God-education of the human species is accomplished by this means that lifts the human to the divine when right impressions are intentionally self-made, displacing their contraries.

The human personality, as represented in Genesis, is a learner, equipped with all necessary faculties and powers for learning his own nature and possible achievements, and how they are attained; and who is under the necessity, therefore, of not only gaining this knowledge, but of proving, by demonstration, that he has it. It is not enough to know, he must know that he knows.

To see that each and every man, as the joint product of God and Nature, is Adam, is to stand free of the impossible and misleading doctrine that because the first man sinned subsequent generations partake of that sin; that its consequences are visited upon them because they are Adam's descendants, not because they willfully committed the act that Adam thus committed.

Such rank injustice makes it most difficult if not impossible, to see God as Love, or to appreciate His later plan for man's salvation. His magnanimity in giving for this purpose His only Son disappears under the scrutiny that asks, "Is not this an equal injustice to the Son? Why should the blameless One suffer for the guilty? And how can God be appeased by this sacrifice and remain God?"

The whole scheme is revolting, and by whip and spur must one force himself into the attitude of unquestioning faith—if he can. The humanising of God has darkened the whole way from beginnings to ultimates. No one worships a higher than he conceives, and the great need is the lifting of God, through conception of the Most High, to the sublime height that towers in calm serenity far above the plane on which human thought—or lack of it—has placed a despotic ruler of the universe, who "doeth as it pleaseth Him," and is "angry with the wicked every day."

We have made, out of ourselves, the God we have tried to worship, made Him out of human characteristics, exalting them to where they do not belong, and bowing in fear—say what we will about love for God—before our own creation. Even as the Israelites halted in the Wilderness to worship the work of their own hands, fashioned from the ornaments of which they had stripped themselves, so have we halted when we should have traveled; for the soul's promised land lies far beyond the boundaries of the wilderness of theology.

To be real and lasting, the revelation of God to man must include the revelation of man to himself. The proof of God's power must be found in the demonstrations of man's power. The natural man must let God's power work its will in him, a letting which, because of natural susceptibility to sense-impressions, he is slow to permit.

For demonstration, man is as necessary to God as God is to man, and the highest demonstration is impossible till man's fundamental oneness with God is con-

ceived by himself. This "seed of Abraham" is the promise of ultimate manifestation of God through ultimate manifestation of Man as the eternal, all-powerful, Son of God.

The "covenant" between God and Abraham and his descendants, is the logical certainty that once human self-conception has become immaculate, its growth or generation to positive proof of its truth and purity, its power over all evil, is sure.

"Jesus, who is called Christ" is this proof. From Nature's man—Adam—as Jesus (Luke), and from Abraham as the seed-Christ that has germinated and grown to the fruit-bearing stage (Matthew), he stands forth a man among men, to prove, by his teachings and works, the power of the indwelling Christ to destroy the consequences of original sin; to raise from the dead unto everlasting life all who are ready for this awakening.

Salvation from within, instead of from without, is his proclamation as a King whose kingdom "is not of this world," but of a higher and more real world that endures forever; salvation, full and free, for every son of man who will follow him, or become what he is. This is his proclamation as King of the Jews, a people who looked in the natural, the phenomenal, world for that which belonged in the spiritual world.

Typical of the natural blindness to truth, fostered and increased by reverence for tradition, this people will be found in all days when such possibility is declared, be the speaker and the hearer whom they may.

VI

The Christ-seed is planted within me

VI

THE PLANTING

That which is entirely of God, not of man, is called, as the Son of God that is God-acknowledged, out of the Egypt of sense-consciousness natural to mankind.

"Out of Egypt have I called my Son" (Matt. 2-15).

Man's likeness to God is fundamental, not acquired. It precedes the development of his nature, the growth of his faculties and powers to their fruit-bearing stage. By the law of cause and effect all that is of God, all that is of Man, and all that is by man, must bear its fruit as effect follows cause.

In the order compelled by unvarying Principle, that which is of God is prior to all else, and must be called forth, or developed and manifested, before Creation can be complete. Not till this likeness appears as demonstration of power over all that has resulted from "man's fall," can God's work, aided, instead of retarded, by man's work, be finished; for God manifest is the end of the circle whose beginning is God unmanifest and unknown.

Between this beginning and this end stretches the Egypt of the sense-consciousness that is plagued by its own evils, self-brought; where mortal-sense, from the throne of mistaken self-conception, rules as the Pharaoh-Herod that disputes the claims and power of the Absolute One; where "bondage with rigor" is the portion till, by reason of the suffering and the reflection it arouses, a new sense develops (Moses) that looks upon the burdens

from a different view-point, and sees a way out of the plague-ridden state where they belong; a way that is marked with blood.

The quickened and developed faculty of spiritual discernment pierces the darkness of Egypt and sees the promised land of freedom from bondage and plague, afar off, it is true, but real and sure. A journey must be undertaken, human consciousness must move on from the limited Egypt of the senses to the fair land of a spiritual quality whose fruits shall take the place of the plagues; a dwelling place that shall be a more lasting possession.

But this Pharaoh will not let go; experience on experience must gradually loosen his hold, the great darkness that is over all his land but making the inner light of growing perception a guide to the necessary preparation for the breaking of bonds. (Land of Goshen.)

Again and again does the higher destiny of the soul make demand for freedom to fulfill itself, but not till the first born is slain, not till the first, and natural, self-conception is put to death, can the Passover from the old to the new begin; for so long as it is allowed to live it is the continually producing cause of bondage under hard taskmasters.

Only those who, having "had light in their dwellings" see what is necessary to be done, and who give allegiance to Moses instead of to Pharaoh, can slay for themselves, and, turning their backs upon their old life, face resolutely the dimly discerned new life, with "loins girded, staff in hand," setting forth upon the journey through the wilderness that always lies between the has-been and the better-to-be.

Whether self-slain with a strong hand under the guidance of a truth perceived, or by the sword of the destroying angel, Experience, the natural self-idea, the first-born, must be sacrificed. It is not fitted to survive in this great struggle between a man's sense-nature and his capacity for divinity. It bars the way to this achievement and the road to victory lies through the door marked with the blood of the sacrifice. · This sacrifice must be consumed utterly, none of it is to be left in the morning of the new day that witnesses an onward step in the direction of the to-be-attained.

Unleavened bread, sustaining food for the journey undertaken, contains none of the Egyptian leaven, for such thought-food must be left behind. It does not nourish, it would help to breed dis-ease and retard the journey. The Passover must be complete at the beginning to be complete at the ending.

What Man is, as the "image and likeness" of God, is called out of the Egypt of the senses to prove his birthright of dominion over all things. He is called out to occupy the heaven of harmony and power that is before all human experiences, and still will be after they have had their day and are done; to sit upon the "great white throne" that waits for its occupant, who must have proved himself and his God.

The throne of David and the throne of Solomon are the steps of this everlasting throne to which Man, as the Son of God, is destined, and on which the Soul of Man reigns forever as the everlasting Christ—God-begotten when human consciousness prepares the way by immaculate self-conception.

The stages of germination of the seed of Abraham portrayed in the Old Testament lead on to the incarnation of the fruit of this seed in the child of Joseph and Mary, that is in the country of Herod as Nature's product, but who is brought out when "they are dead which sought the young child's life" "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son."

To-day, a darkness so dense it can be felt, is over the land where dwell those who seeing, see not, because the historical Jesus Christ is their only Christ. Out of this Egypt is called the Son of God that is the ever-possible Christ, to prove his power to save from the plagues of Egypt—the "all manner of disease" of the New Testament; for the covenant is for perpetual generations. The "holy thing" within the Nazarene is the same holy thing that may be in any man, in all men, but will be in any one man only when the Abraham-seed, planted in his consciousness to be watered and tended, has grown to where it can prove its presence by the works that are its fruits.

VII

I will make myself the beloved son

VII

I will make myself the beloved son

tually prepared, is of God, and bears God's message, leading from a little into all truth.

The value of the work of such reformers lies quite as much in what they stimulate in others, as in what they give. "Prepare *ye* the way of the Lord." The speaker of a truth is the forerunner of that truth, giving it a working basis and an outlet; those who seek truth seek him for such service as he can render; and in proportion as he serves truth rather than himself will his service be effectual.

The man in whom is "the holy thing" does not come suddenly to the world. His coming is prepared by every effort for truth and righteousness throughout the world. These efforts that are approaches to, and yet fall short of, the positive truth, find their culmination in the one in whom is the Christ; in his efforts to be about his "Father's business" that he may demonstrate the original and eternal likeness to God, generated as a consciousness that no human opposition can overthrow or destroy.

From good to better, and, finally, to best, is the order of universal development that repeats itself in the development of the individual. All honest efforts at reformation are forerunners of the best, but the best, when it arrives, is none of them. It must increase while they decrease, increase, not in itself, for it is the highest, but in its power over men and in its demonstration of its nature.

Did the limits of the present work permit, it would be interesting to consider the orderly succession of forerunners of Jesus Christ, as given in the Bible, their relation to each other as preparers of the way, up to the

appearance of John who comes "preaching in the wilderness." The first necessity is to get out of Egypt into the wilderness, then guidance in the wilderness is essential.

John's call is to repentance, and he gives the reason —"for the kingdom of heaven is at hand." Here is a new departure indeed, for he speaks to those who "have Abraham to their father" and who look for the keeping of the covenant made with Abraham and his seed forever. For long they have looked for the one who should come and restore the glory of Israel—a visible kingdom in the world of men that should vindicate their claim to be the "chosen people"; that should make their race increase and multiply in power till all the nations of the earth should bow before it.

Failing to discern the universality of Abraham's seed, its spiritual quality and the spiritual growth ensuing, the nature of the covenant, and how it was to be kept for perpetual generations, they looked to the without for that which belonged within.

John's call is to turn the eye from this desired future to the present possibility; to repent of, or abandon this conception of the kingdom of heaven and see it, instead, as at their very door, waiting to be possessed; as sure to be possessed by those who would prepare their own way to that end, making "his paths straight."

Abandonment of a misconception is the necessary preliminary to possession and demonstration of truth. This repentance of sin that is abandonment of the sin is the repentance preached by John. It transfers, from the winding and devious way in which the man, doubling on his own track, finds himself confronted, again and

again, with the same lesson till he learns what not to do, to the straight path that leads, with never a twist or a turning, to possession of the kingdom that is at hand; a kingdom waiting to be possessed by doing the things that must be done.

It is a repentance that is an active doing, not a passive believing, a repentance that has to prove itself by works, not by the cherishing of traditions.

A line of natural descent profits nothing except it furnish proof of a spiritual ascent. The Jews of the narrative typify those who are held in the trammels of hereditary persistence while confronted with the developed better, unable to recognise it because the form in which it appears seems in no way superior to, and even inferior to, the form they cherish. Repentance must open the door of proof that it is the better and the long-desired.

Luke makes the only reference to the boyhood of "Jesus, who is called Christ." Here, we find him in the temple, a boy of twelve years, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all they that heard him were astonished at his understanding and answers."

Doctors of divinity know much, but Divinity itself knows more, and asks them questions they cannot answer, held back, as they are, from the light of the full-orbed truth by the opaque walls of a cherished literalism.

Ever is the Lord's Christ found, by the truly wise who know where to seek Him, bound round with the swaddling clothes of a conservatism that endeavors to preserve itself; clothes that are sure to be outgrown and left behind in the

advance from a promising infancy to the youth and manhood that prove its origin. Revelation on revelation is the heritage of mankind, received as the way is prepared; a preparation that compels the forsaking a previous revelation as the all, for a new and greater revelation in the present, sacred as may be the past to the emotion that cherishes it.

The Son of God in the Son of man ascends the heights of His appointed way, drawing the Son of man after Him, who, thus drawn, leaves behind the darkness of the valley of the shadow to dwell forever in the light of the proved truth.

The "Father's business" is imperative. It compels that one knows that he knows, a compelling that rouses the individual from reliance upon the traditions of his natural fathers, and obliges his own seeking, finding, and proving, the purpose of Creation.

Conscious identity is one, complete in itself. Multiples of that one neither add to, nor take from, it. Within it is all, even to the Lord's Christ. Without it is nothing. Within it is the pathway from the first, to the second, Adam, dark at the beginning but illumined before the end. This pathway is the ascent of self-consciousness, the expansion of center to circumference till the circumference is filled from its center.

But the way of this expansion must be prepared, first, by Nature, as God's handmaid, and, afterward, by the human effort added as a plus to her bringing forth. In this effort the axe must be laid at the root of the tree that has not brought forth good fruit. Natural, or sense-consciousness of being, as a misconception has brought

forth its fruit; the immaculate conception of being will bring forth its fruit when the "sin" is repented, when proof of repentance is furnished by voluntary destruction of the sin.

Every man *can* think as he pleases; every man *does* think as he has been taught to think; every man *will* think according to an eternal, instead of a human, standard when he has had revelation of such standard, by whatever means, and realises the necessity. A man's immaculate conception of his own being is conception according to the eternal standard—that which was before time, and will be after time is no more, the "Ancient of days."

This is the basis for examination of the life of the Man of Galilee as combination of natural descent from Adam, and spiritual ascent from Abraham; as God's embodied protest against the literalism that killeth, a protest as necessary to-day as two thousand years ago; for literalism, however far extended and adorned by civilisation, remains literalism—swaddling clothes to be outgrown by the vitality that cannot be for always confined by them.

The spiritual understanding that is illumination from the indwelling Christ, and the rational understanding that comes of reason, are united in the one who lays the axe at the root of the tree of evil fruit and destroys it successfully. So long as the tree remains alive, so long will it bear. Evil cannot be destroyed till its cause is destroyed. Wheat is to be separated from chaff, for "he will thoroughly purge his floor."

This union that makes understanding complete, this double baptism, is illustrated by Jesus' baptism in the

river Jordan by John, and the accompanying baptism by the Holy Spirit.

In the journey of the children of Israel, Moses—spiritual perception—is the leader till the river Jordan is reached, but another leader carries the people through Jordan and puts them in possession of their promised land. To this end, Joshua—understanding—is as necessary as Moses.

In the New Testament is found the same necessity for the individual. He must have the baptism of the reasoning understanding that enables him to know all his forbears knew, and better than they knew it, and the spiritual illumination that enables him to see and state the eternal, positive truth to which all intellectual truth is relative.

This dual understanding must be his own, *his* baptism, it cannot be, altogether, a transfer from others. Whoever his teachers may have been, whatever they have taught him, or whatever he may have learned through stimulation of his intellectual power, all must be seen and understood in its relation to the Christ-truth—to the Great Purpose toward whose fulfillment all tends. "Thus it becometh us to fulfill all righteousness."

But that which comes from many, necessary as it is in its own place, is less than that which comes from the One that recognises its own.

"This is my beloved Son in whom I am well pleased."

The habit of reading this account as meaning that when Jesus was being baptised in the river Jordan by John a wonderful occurrence took place—the sky above opened, a dove descended upon him, and an audible voice from the parted clouds spake, all this seen and heard by those

that stood by—is due to the fixed idea with which we have read the Bible.

The text reads—"And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

"Unto him," not unto them that stood, possibly, as spectators of a literal baptism in a literal river, were "the heavens opened"; and, to him, only when he "went up straightway out of the water" of rational understanding to the spiritual realisation of original and eternal oneness with God, and the purity and perfection of God-derived being.

All who gain the same insight and realisation may see into the opened heavens of God's creation and purpose, the old mystery removed, the meaning of life, and its outcome, made plain; may hear the inner voice of positive truth that speaks to every soul when it is recognised, for God has no other voice with which to speak.

Consciousness of Man as the infinite Ideal that is above and before all human approaches to this Ideal, a self-recognition that is in accord with the God-Man instead of with a misconception of him, is confirmed by the voice that speaks to, and through, such self-consciousness—"This is my beloved Son."

A human life rounded out and complete in every detail of its humanity, enriched and illumined by its indwelling divinity, lifted by this quality of self-consciousness far above those who have it not, is to prove itself master of all evil—can prove itself master and, by its humanity, is afforded opportunity for such proof. From its human

nature comes temptation, from its divine nature comes the power to resist and conquer temptation. The dual baptism prepares the way for successful resistance and victory.

Such a life is an example to the world of universal possibility. Allied by Nature with mankind as one of many, it is allied with God as the only one that can be crowned victor—the first begotten among many brethren. The only man among many men who can prove human woes to be of human origin is he in whom self-consciousness is lifted above their level to the "opened heavens" of eternal truth of being; in whom this quality of self-consciousness, begotten from immaculate conception, is dominant over all sensations, all fleshy appearances, all hereditary influences.

He who stands inwardly on the heights of self-revelation, the Spirit of God upon him, looks down upon the evils and miseries of human existence below him undeceived by them, knowing them to be but the illusion that is rendered powerless to overthrow when known as illusion.

He is the "seed of the woman" that shall bruise the head of the serpent of self-deception, and render him powerless to beguile. Only the first Adam is beguiled, or self-deceived. The second Adam knows and feels what the first Adam has to learn to know and feel. The enlightened, the "beloved Son" knows his power to destroy what was unintentionally created by the ignorant son, who must die that the other may live eternally. He sees that "by man came death" and that, by man also, "all must be made alive."

By self-deception has come the long train of the maimed, halt, and blind, "all manner of disease" that is to end in the death of the sufferer through the resurrection in him of the Master of evil. Clear seeing and right feeling precede right doing—right according to the eternal standard, a right that includes ethical right but is far greater than it.

Man is, and forever will be, the image and likeness of God, not subject to disease, decay and death, but perfect and deathless, as the infinite Idea that waits demonstration by mankind. Judgment according to this standard, of all that confronts and enters into human life, is the righteous judgment without which there is no salvation from afflictions.

In the face of all appearances to the contrary, of all opposing theories and perplexing theologies, right judgment must prompt each word and act as the inner citadel from which every assault is repelled; the secure place where God dwells with man—Emmanuel. Intrenched in this citadel, reinforced by the power that is infinite, not finite, the end of the battle between good and evil, truth and error, is foreseen as sure victory of good over evil. But what is foreseen must yet be proved as the practically accomplished.

VIII

The Christ within me conquers my temptations

VIII

THE GREAT TEMPTATION

Temptation in all possible forms must be met and resisted, as it only can be resisted when the heavens have been opened and the higher than a man has descended upon him to reinforce him.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

Then, not before, come tests of this judgment that is to guide the life to victory; of the knowledge that is from above, not below, imparted from the Christ within; of a man's whole-heartedness and single-mindedness on the side of the eternal; of complete devotion to truth, caring only that it shall be made manifest—a test of his personal ambition; whether he cares more for its gratification than for God's demonstration.

This wonderful "Temptation" described in the Gospels betrays the most penetrative understanding of human nature, its limitations and weaknesses, the necessities for the divine nature generated within it and working through it, logical necessities to the end that is to be accomplished.

Victory in the outward life, in the world of affairs, is possible only when there is, first, victory in the inner life, control over the natural desires of the natural self. What at one time is temptation to one man may not be temptation to another. With the development of the human

species temptation rises to meet it on the higher levels it attains.

Surreptitious attack upon the jam-pot is the temptation for the boy and no temptation for the man, yet this maturity has its temptations, impossible for the immaturity of youth.

Ascent of temptation accompanies the ascent of the soul. Human consciousness, whatever its altitude as compared with its natural level, can always be confronted with temptation, even though it has grown beyond the common moral faults of mankind.

A savior of mankind must be possessed of the limited human nature common to mankind, and feel the instincts and desires native to this nature, or he cannot be the savior others need, for he cannot know their weaknesses unless he feels them also. He is their savior, not because he is destitute of these weaknesses, but because he successfully exercises power over them and proves, by demonstration, his self-conquest.

Neither can men be saved by the efforts of this savior unless they come to feel their own power of control, and prove it in their own person as he proves it in his. The office he fills is not the doing for them that relieves from a self-doing. No more than he can be the savior unless he feels both the lack and the supply, the battle and the victory, can they be the saved, except they are helped by his knowledge and stimulated by his example to emulate him to self-accomplishment of the same end.

No life, not even that of the Nazarene, has ever been so holy as to be impracticable for others. Impracticability and holiness are strangers, not friends. The truly

exalted life is the life capable of the lowliest application. Necessary knowledge, its necessary application and demonstration for oneself, precede the work of a savior for others. If Jesus, as an exception to Nature's order, was relieved of this necessity because he was such exception, he could be no savior, and Christendom has been dazzled by a vain dream.

But the Nazarene of the Bible is not the Nazarene of Christian theology. Brought by the humanity he shares with them to the level of the lowliest, lifted by his divinity to inward heights beyond their present vision but not beyond their ultimate attainment, he leads the way thither, walking before them to show them the way, while his own feet, never wandering from the road inwardly revealed, feel the pain and smart of travel, the sharp stones and dry dust of the journey.

Temptations assail those who lead that may be, as yet, unknown to those who are led. Temptations assail those who are led, that have been met, and passed, by those who lead; but never is a true leader unacquainted with the snares and pitfalls of the road.

The "Temptation on the Mount" recorded as the tempting of Jesus by the devil, is the temptation of all who would exchange ignorance for right knowledge and judgment; love of self, for the "Father's business"; love for all men, for self-gratification; desire that the instinctive will may be done, for desire that the great Will may be accomplished.

Fasting is necessary, fasting from all thoughts that do not nourish to this great end, all desires that conflict with it, a fasting that increases hunger for "every word

that proceedeth out of the mouth of God"; for no one is sustained and helped to victory in the battle of life, by "bread alone." "He that hungereth and thirsteth after righteousness shall be filled." Purity of desire and purity of demand shall bring the pure supply.

Consciousness of oneness with God is consciousness of a channel through which this pure supply unceasingly flows, a channel that nothing but oneself can obstruct; a supply that satisfies soul-hunger, that nourishes the workman while he builds according to prior plan; that strengthens the savior of his higher self from the trammels of the lesser self.

The hunger for truth is a hunger only positive truth will satisfy, and he who has this supply will feed many when he resists, successfully, the temptation to use his knowledge and power to astonish and dazzle, instead of to instruct and lead.

"It is written" by divine, if not by mortal, law, that unworthy motive makes unworthy life, however high the confessed ideal of life. One may work selfishly for a good cause; then his effort, tainted by his motive, is selfish effort, however beneficial to others the results.

"Thou shalt not tempt the Lord thy God" to work against, instead of for, you. You shall stand face to face with all the temptations possible from your own natural human nature, probe this nature to its very uttermost and inmost, and prove your immunity from self-deception—a "mount" indeed—if you shall do the works that make God manifest.

The last and most subtle temptation that can assail an enlightened one is desire for power over mankind, desire

to hold and wield a scepter, to which all shall bow, from a throne whereon sits—yourself. Knowledge is power, the more knowledge the more power. Exalted to the seat of power, "all the kingdoms of this world and the glory of them" can be possessed by the one who knows how to obtain them; the one who knows esoteric as well as exoteric methods and is not too scrupulous to use them. The temptation to obtain will assail him, presenting itself under the guise of caring for the people.

Believing it to be fixed upon the "kingdom of God and His righteousness," the eye is attracted and dazzled by the glitter of the kingdoms of this world, the subtlety of the temptation leading into the snare of self-deception. Only when desire and motive are weighed in the balance and found purified from the least taint of selfishness, of personal ambition, can the royal road that leads to demonstration of divinity be followed to the end.

Self-conquest is revealed, not in possession of the power that all naturally covet, the glory that all seek, the admiration of an envying world, the support of acclaiming thousands, but in power to tread the path to the eternal throne, alone, uncheered, uncomforted, unappreciated, even condemned, persecuted, and abandoned of men.

Knowledge and right judgment must reveal the difference between the one kingdom and the many kingdoms, the one glory and their glories. Rigid self-examination must disclose weakness or strength, the weakness that desires the many, the strength that desires the one; must disclose the purity, or impurity, of motive that impels effort.

Subtle self-deception says "Use men for God." The

soul freed from self-deception says "Let me be used by God for men."

The clear vision of the illumined soul that can face successfully the most insidious of temptations reads what "is written" as the stern necessity for him who would make himself the Man-God, "Thou shalt worship the Lord thy God and him only shalt thou serve."

Then, temptation understood and resisted, is temptation departed, and the ministration of angels takes its place; for whoever is humble enough in his own sight, pure enough in his motive, to be a mediator between God and men through whom God is brought down and men are lifted up till they, too, stand in the presence of the Holy One, shall be sustained from the invisible, however much he may be assailed, even if it be unto death.

To "them which sat in darkness" "light is sprung up" whenever such a mediator is in the world, in it, but not of it. The light burns with the steady radiance that comes of invisible supply, shining always for the eyes that can see, revealing the path of self-conquest that leads to established dominion over all things—the birthright of man.

IX

I see, and live for, life as a whole

IX

THE BUD

The kingdom of heaven is "at hand," but it requires a king, one who rules, and is himself ruled only by the Almighty. He who would dwell in this kingdom as his own must enter it as one who has an inalienable right to it, ready and able to dispute all usurpation, destroy all usurpers. This is the right of the Son, exercised by the one who knows himself the Son, never by him who feels himself only the servant in bonds.

The Gospel, the glad tidings that shall be for all men, can be preached, first, only by the man who dwells in this kingdom, and looks out from thence upon the strife and suffering that men call life, knowing their essential powerlessness and the security of his throne. Ruling by divine right, he is able to compel obedience to his command, for the Son of the Father is in authority over all that disputes his sway.

A glad tidings, indeed, for those who can receive it, that "all manner of sickness, and all manner of disease among the people" can be conquered by acknowledgment of the authority of the Son of God; that those "taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy" could be healed of their disorders by the immaculate self-conception that opens the way for the onward manifestation of perfect being—God's creation.

The "Gospel of the kingdom" is over and above the dicta of the many kingdoms that belong to the world of the natural man, as positive truth is always over and above all relative facts. Any one fact excludes, as well as includes, truth, and its relation to all other facts must be found, to prevent mistake in conclusions. What it excludes is quite as vital as what it includes, and the highest fact is that which includes the most.

The logical fact of pure and perfect spiritual being as the changeless conception of infinite Mind, seen from the mount of self-revelation, includes all that is homogeneous with it in the outworking to demonstration of this original perfection; and excludes only the misunderstanding arising from ignorance of the great plan, the disorder prevailing in human life till enlightenment comes.

The greatest sermon ever preached, the "Sermon on the Mount," is the utterance of one who stands upon this logical fact as the firm and unchanging basis from which he cannot be moved, and insists that it be made the basis for every-day practical life; a Gospel of the kingdom that can be understood only by those who climb to this high altitude as learners who are ready and willing to forsake all, that they may learn.

"And seeing the multitudes he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth and taught them."

One must be "set," fortified and sustained by logical necessity, as a higher than disputable phenomenal evidence, to teach, as well as preach, this Gospel that can regenerate the world; must be "full of the Holy Ghost" as well as knowledge of what has been accepted as law.

"Ye have heard that it hath been said by them of old time . . . But I say unto you . . . "

Here, the doctrine that is of men, and the Gospel that is the glad tidings through the Son, are brought squarely into contrast with each other, both to be proved, the one in its inefficiency, the other in its all-sufficiency. Respect for the has-been of men is confronted with perception of the eternal Ideal and foreknowledge of the to-be; reverence for a law with a beginning in time, with obedience to the law that was before time, and endures forever.

Nowhere in the accounts of the life of Jesus is this difference more forcibly shown than in the utterances ascribed to him as this "Sermon" which, it has been said, even by those who call themselves, in all earnestness, Christians, is impossible of practical application in our day and civilisation. Its sentiments, they admit, are sublime, but who could possibly make them the rule of his life, and maintain his place among men? He would be trodden under foot instead, and jeering thousands would march over him to successful plentitude while he starved, bruised and forgotten.

To be rejected of men is too severe a test for the average man. A comfortable conformity with common practice, and a theoretical non-conformity with anti-Christian theories, make life smoother than could the real adoption of the teachings of the mountain-top. Who could possibly be so impractical as to run after a thief who had stolen one's coat and give him another in addition? And the one who would not defend himself when struck a blow would be considered a coward—an alternative too dreadful to contemplate.

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What we seem, instead of what, at heart, we really are, has such value in our eyes! The gospel of appearances, instead of the Gospel of the Kingdom, is what we, practically, obey; while on bended knee—in a fashionable church if possible—we confess ourselves as having "no good thing in us"; a humility that requires no extraordinary apparatus to measure. "Great is Diana of the Ephesians," even while a voice from a mountain-top, the voice of the true Son of God, calls upon us to honor His Father, to conform the life to the profession, and make the theoretical real.

Outward worship is vain if there be inward contrary motive for action. The voices of previous generations call to us to follow in their footsteps, the one voice, to place our feet in the footprints of the Son.

"I say unto you" that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," even though the churches reared and fostered by our fathers cover the land. The "old time" was good in its day, but with the new day come new needs, new demands, new attainments, as seen from the heights of a new self-revelation to which climb those who can be no longer content with the darkness of the valley.

The fruits of righteousness, not profession merely, must be forthcoming, the indisputable proof that the individual life has been brought into conformity with the infinite Ideal; a conformity impossible till this Ideal becomes man's self-ideal. Straight and narrow indeed is this way of entering into eternal life, the life of the Son of God, in which is no evil for the absolute Good is the ruling power.

The "single eye" is all-essential. Better one eye than two, when one of them is upon the Gospel of appearances, watchful that it be obeyed. Serving two masters results in true service of no real master whose right it is to reign. A fall, instead of a lifting up, is sure to result. Whatever "offends thee," whatever has place in consciousness, as a part of yourself, that is not in accord with the nature of God's Son, pluck it out and cast it from you. It is not fitted to survive, for it has, by its nature, no eternal life. It is an interloper that disputes with God, but that must dwindle and die when you cast it forth.

"Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." There must be no "perhaps," "it may be," "if it should be." Man is the Son of God, he is not of the dust, he shall not go to the dust. In him is no defect, no evil. Pure and perfect, as the Ideal that is before time, pure and perfect shall he be as the Actual man that survives time.

He is the only reality of existence, all contrariness is temporary illusion. Sin, sickness and death, are the surface evils that have no place in him, for they are not of the Father. They are, by comparison, the unreal that exists in sensation, but that has no being.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

No temporising, no compromising, but acceptance of the eternal standard as the only standard for living.

Do you desire treasures? Lay them up for yourselves, this is lawful, but beware of the kind. Choose the treasures that, unseen of men, will outlast appearances and endure. So shall you have them always and desire shall

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not draw you away from the ennobling and enriching of character. All that belongs to the temporal state of consciousness—this life—you must leave, but all you become by your use of this state, remains.

You make your own soul-wealth or soul-poverty. Wealth does not consist in accumulation of things, but in accumulation of true self-knowledge, and increase of power to transmute it into a body and blood that is not subject to death. Poverty is the devitalising of one's life till it is shrunken and shriveled out of all resemblance to what it might have been—a wandering shadow, instead of life more abundant.

// Whatever "hath been said by them of old time" "I say unto you" that all anxiety for to-morrow, all anticipation of evil, is not only profitless but betrays a lack of confidence in the Most High that contradicts all your profession of faith. Worry becomes your constant companion, when you should be walking with God. You deceive yourself if you think you are thus traveling heavenward; worry leads you in the other direction, for it brings with it a darkness that shuts out the guiding light.//

Can you instruct the Almighty? Can you form a greater purpose than that already formed by the Infinite Mind? Can your wisdom be more sure than the Infinite Wisdom? Can you add to, or take from, what the Infinite Intelligence conceives? Can your opinion add a cubit to the stature of the Son of God?

In serene majesty the Great Purpose moves on to its accomplishment. Move with it, if you would have the most, for when this is your purpose all you need to the end shall be yours. Learn to distinguish between needs

and desires; know that God would not be God were needs to remain unmet.

The dominant desires of the "Gentiles" are not to be the dominant desires of those who are instructed from the mountain-top; they are to seek first, not as their later desire after others are satisfied, "the kingdom of God and his righteousness." This is to be the ruling desire to which all else in life is made subject, not righteousness according to worldly standards, but "his" righteousness that compels faithfulness in thought, as prior to word and deed, to the ideal that cannot be improved because of its perfection. What one really is in the inner man, all disguises stripped away, desires, motives, thoughts, laid bare, covered no longer by self-deception, is to stand revealed, contrasted with "his righteousness."

All the injunctions of the Sermon on the Mount are concerned with life as a whole, instead of with life in this world only; with continuity of existence, instead of with a state of existence as the whole. The state of existence is to be lived, if it shall yield the most, according to its relation to the whole. This is the necessity of "his righteousness," any other way of thinking and living, however natural, is a snare and a delusion. From God to God is the appointed way, the "Father's business" that those who see will set themselves to accomplish.

The larger life, the life larger than the limitations of a natural state, is the life to be lived even while in this state—can be lived by those who are not self-deceived, beguiled by the serpent of appearance. It is those who are "dead," through self-deception, to this larger life and their own possibilities, that dwell in the darkness of the shadow.

believing the darkness light. The "quick" are they who have climbed to the heights of self-revelation whereon stands the Master of all evil, heights bathed in the clear-shining light of eternal truth that dispels the mists of the valley.

Outwardly, the quick and the dead dwell side by side. Inwardly, the one is below, suffocating in the miasma of the valley; the other is above, breathing the breath of life, being strengthened for his own victory.

"It hath been said by them of old time" that physical death was the gateway to the "next life," that only after one had thus died could the heavenly glories be revealed to him, could he enter into them. Going from one place to another place by this route was the way and method by which we were to receive our reward for the deeds done in the body.

"But I say unto you" that the new time disputes with the old time, for it sees from the height, the old, from the valley. The only death is death for original sin and its consequences, through repentance and abandonment of the sin and victory over the consequences. The physical body is a temporary instrument, to be cast away, but you, the living, thinking, you, are the sinner, the repenter, the dominator of all contrariness to your God-likeness.

You cannot die, yet you must die to your old sense of self, and be resurrected to the truth of yourself, to stand on the heights of immaculate self-conception, master of the self that must climb the equal heights of demonstration. What though these equal heights include Calvary? Ascension remains.

"Solomon in all his glory was not arrayed like one of"

those who are clad in this righteousness as a garment that endures when the physical body has been left in its own place. "They toil not, neither do they spin" for that which is profitless beyond the limitations of a temporary state. They grow as grow the lilies of the field, pushed by the Divine Energy that impels all growth, drawn upward by the sun that shines upon flowers and weeds alike, watered by the daily well-doing that brings, at last, perfect flower from perfect seed.

Effort to grow is wasteful; effort to keep the conditions of growth is helpful. All that is necessary to the great end shall be added unto the one who does his part, not ambitious to usurp God's part, but only to let this part be manifest in him. Therefore take no anxious, worrying thought for to-morrow; for if the surface evil that to-day contains is dealt with according to "his righteousness," to-morrow is safe and sure.

Faith; more faith; the most faith; the faith that comes of clear seeing, instead of only believing; the faith that is more than the traditions of the elders, more than a belief of what has, or what has not, been in the past; a faith that can stand without human support because it sees into the opened heavens and discerns "the great white throne and him that sits thereon."

Without this faith one cannot see clearly to cast out the mote that is in his brother's eye. Without this well-doing in his own behalf he cannot do well in his brother's behalf. Himself a flower, his brother a weed, he cannot know "our" Father.

Fellow travelers along the same road, one may stumble here, another there. He who walks securely, knowing the

way, can halt to lift the stumbler, to encourage him to continue the journey, not to upbraid him for stumbling.

Right judgment is judgment of the impersonal—the way, and to what it leads. Faulty judgment is judgment of the personal—the stumbler. "Judge not, that ye be not judged," for who is as perfect in his practical attainment as is the ideal he follows? Are you beyond, in real achievement, those who dwell side by side with you? Then the less will you draw comparisons that are to their discredit, though you uphold the perfect standard according to which they fall short.

True sympathy with the human kind that falls so often as it outgrows its infancy, is impossible for the self-righteous who thank God they are not what others are. Not till one sees clearly that all that is in the lowest of the low is in himself also, is he prepared to remove the mote that is in his brother's eye. The natural self is the same for all, it does not rule all alike at the same time, for when the Master is in the world through immaculate self-conception, and effort to conform the life to this self-idea, there is a growing mastery of this self side by side with those whom it rules.

Love, not condemnation, wells up within the one who distinguishes between the sufferer and the suffering, the doer and the deed. Sternly repellent of the deed, the doer is one who needs the help of his elder brother whose wider vision beholds the doer redeemed from all evil.

He would stimulate him to seek and find the mighty saving truth that works this redemption; to knock at the door that opens upon the King's Highway, and that shall surely swing wide when the son seeks entrance. He

that seeks shall find; "to him that knocketh it shall be opened."

"I say unto you" that love must be deep enough, broad enough, strong enough, to enable you to love your enemy, as well as your friend; to include all those who have ignorantly sought to wrong you, making no respect of persons; for God is Love, and there is no respect of persons with God.

Are you kind to those who are kind to you? Do you show favor to those who bestow favors upon you? You could not do less, and you should do more. Is there a feeling of bitterness within you for those who have slandered you, robbed you of your own? Then your life is embittered, poisoned from within, and neither can you see the Father's face nor lead others to behold Him.

You must be able to love your enemy, and so have no enemies, if you would win in the great battle that counts its wounded upon every side. "They know not what they do," but you know, if you hear my words, and from you are required the deeds that prove the knowledge.

Forgiveness is more than a concession compelled by the moral sense, and restrained by the feelings that grudge it. As a professed sentiment, merely, it is barren. It must be a feeling flowing from the inmost core of the heart, so full and free it overleaps all barriers, scarce knowing they are in the way.

Enmity is the garment of ignorance in which it walks abroad to its own eventual undoing. Retaliation for injury, even desire for retaliation, draws to the engulfing darkness and away from the radiant heights where stands the beloved son.

"If thine enemy hunger, give him meat; if he thirst, give him drink." Be ever ready to minister to him as his friend, for except ye be the friend of all the world, ye cannot be one of the Father's children in the world.

As one of the Father's children, who can rob you? Who can take from you what is your own by divine right? What is not yours by this right, you need to lose; one day, you, yourself, will cast it from you. You exist to build character, life offers the material, God-given to this end. They who would rob you rob, really, themselves, for they mar and delay their own work. Never one revengeful or envious thought of another that does not return to injure the giver.

"Bless them that curse you, do good to them that hate you." To return good for evil is to disarm the evil and make it powerless except for the one who did the evil. But only the man in whom the Christ is being formed, that is being taught by the beloved son who is in accord with the Father, can make this return for intended and attempted evil; and wherever this genuine and practical forgiveness is found, there is found, also, the indwelling Christ that is always the same under all designations.

Nations have their differentiating characteristics, manifest in their religions as in their customs, and the names that signify them, but behind all and deeper than all is the "Anointed One" that is for all men, however the approaches to Him are labeled.

"If ye salute your brethren only, what do ye more than others?" From the mountain-top, brethren are not merely those who wear the same label. Because of this One that is for all mankind, because it is for a man, all

men are brethren; brethren in a common origin, in a common ultimate attainment, in the pitfalls in the way that lies between the two; in the need for a savior, the possession of a redeemer, the following in his footsteps to the end.

Life as a whole, and mankind as a whole, proportions and relativity, are seen from a mountain-top as they cannot be seen from the level below. There, the nearest hides from the vision the more remote. Filled with the particular, the eye fails to grasp oneness. The immediate is of far more importance than the not-seen; yet while there remains a not-seen the whole cannot be understood; and till understanding comes there can be no beloved son.

Far above the level that shuts out the relation of a part to the whole, that gives undue proportion to the part, must he stand who would be the savior of the world, the more than a Messiah for a race; for he must be able to overlook all, and trace the Great Plan that requires all for its universal fulfillment.

The Mount of Temptation reveals the only enemy of mankind—the self that grows from corrupt, or erroneous, self-conception; and the savior for mankind—the self that is generated from immaculate self-conception. In the presence of the savior the enemy is powerless. Conflict, victory, peace; then, the effort to help in the world's conflict to the same victory and the world's peace.

Yet the effort must be guided by wisdom. To "give that which is holy unto the dogs," to "cast your pearls before swine," is to be rended yourself, and to have the pearls buried in the mire of profane feet.

Fishers of men are not made of those who fear to climb,

or fail to learn that where truth is desired, there, only, can it be received and appreciated. Neither are they made of those who cannot "be reconciled to thy brother," or, "Agree with thine adversary quickly whiles thou art in the way with him."

Whatever threatens the peace and life of a man is an adversary to be met and dealt with by the understanding that reveals the nature, origin and power of the adversary; limitations that are exceeded by the beloved son, who does not live by bread alone.

This "agreement" robs the adversary, however named, of his power to deliver to the judge, the officer, and the prison; to the law of cause and effect that compels that where there is no enlightened effort at mastery of evil, the evil must eventuate its own results to the one who is mastered by it. Out of this prison one shall not come till he "has paid the uttermost farthing"; till he has learned, by the experience he has paid as the price, what he might have known by self-revelation.

Is it food, climate, environment, family relations, business embarrassments, that is the adversary? Then do not fight with it as an adversary threatening destruction, but make it powerless by agreement with it—by seeing it as the temporary thing, resulting from unrestrained and general causes, that affords evidence of the great law of cause and effect, and opportunity for you to prove yourself greater than the adversary by determining what he shall be to you.

"All that comes into my life is good for me, however evil it may at first seem to me, for to overcome evil with good is the work I am given to do. By the help of the

Christ, begotten of God, that has come to dwell in me, I shall accomplish it."

When this is the attitude, there is the freedom of the children of God within, whatever the outward circumstance.

"Resist not evil," for evil has no power of its own, only such as is granted it by human conception and fear. Do not make of it what it is not in itself. Think the good, obey the good, apply the good, do the good, and all evil shall be overcome; for thus you shall come over, and pass from, the plane where it seems real and operative, to the mountain of mastery.

What things and conditions are in themselves, or naturally, no man can change. What they are to him, can always change—will change as he ascends the mount of self-revelation, and, from this altitude, looks down upon them. The impersonal is ever true to the Principle that governs it; the personal is always true to conception; the natural life to the natural conception, the spiritual life to the spiritual conception, the divine life to the re-conception of the Divine.

Stability in the impersonal, change in the personal, growth of the personal consciousness out of and beyond natural limitations, is the way of God's universe, fulfilled in Jesus Christ.

The practice of the teachings of the Sermon on the Mount is what the world still needs. Glad tidings are of no avail if not followed. Tradition may smell of the frankincense and myrrh offered by the adoring, but it is a dead body thus mummified and preserved; not the living Christ who is known by His works.

Not practical! Never was a sermon more practical, more productive of result when applied. A good tree bears good fruit, but the unthinking lay the axe at the root of the good tree because they do not recognise the quality of the fruit. Fear and distrust belong to those who do not see clearly, from whom the way of God is hid. Destroying heresies, they wage a war, in the name of righteousness, that seeks to thwart the workings of the Almighty. "Speak unto the children of Israel that they go forward" is not the utterance of conservative ecclesiasticism. Ever must a Moses, nurtured in secret, come as a leader toward the better that may be.

X

I know my Father, and blessedness
is mine

X

THE HIGHEST HAPPINESS

Whatever the estimate of Jesus of Nazareth made by the friends, or opponents, of the Christian church, his own estimate of himself and his office is stated clearly in this Sermon on the Mount.

"Think not I am come to destroy the Law, or the Prophets: I am not come to destroy but to fulfill."

Threatened destruction of what is sacred and true for all time as the complete truth, is seen by religionists when a new idea that seems contradictory appears. Though fulfillment be writ large, they are unable to read the handwriting and follow as it directs.

The Law of laws is the impersonal that rules over all human laws, unchanged mid all their changes, working itself to manifestation step by step, silently, unswervingly, irresistibly, the differing levels of manifestation following each other in an ascent that culminates in wholeness—the personal entity in whom, and through whom, is the all.

From One to One, is the order fulfilled in this unity of Son of man and Son of God; a fulfillment threatening the overthrow, it is believed, of the long established, but promising, to the enlightened, a reconciliation of lesser with greater truth.

That the God-Man shall eventuate in the Man-God is the purpose, purposed from the beginning, that moves steadily to fulfillment through human means. An indi-

vidual case of this fulfillment, type of the possible for all men and their example, is, and must remain, unknown of them till their own immaculate conception, long delayed, reveals him.

The law of Moses was fulfilled in its letter in the ceremonial observances of the Jews. In its significance it was fulfilled in the King of the Jews, and they knew him not. To them he was an enemy of the people, transgressor of the law, a reviler of the sacred prophets. Because he was, in himself, all that their law and their prophecies contained, and knew it, "he needed not that any should testify of man, for he knew what was in man." With him the Knower and the Known were one.

To-day the letter of Christianity is exceeded by the fulfillment of Christianity—the works that result from immaculate self-conception as good fruit from a good seed.

Heresy? Can an evil tree bring forth good fruit? Can a life that seeks to adjust itself to the Christ-standard, to think the good and not evil, to do and be the good, becoming more forgiving, charitable, kind and tender, desiring to help and never to injure, to cultivate and preserve spiritual, mental and physical health or harmony, to love all men as brethren and God as the one Father, be an evil life?

The Soul of Man pushes steadily upward to the highest demonstration of itself—Likeness to God. Only thus are the Law and the Prophets fulfilled. Content with less than fulfillment—which must be individual before it can be universal—is a contentment that sometime has to give way.

Till men strive to be Christ-like as Jesus was Christ-like, and then furnish the proofs of achieved divinity that he furnished, they fall short of the fulfillment that alone completes Creation. It is only as this possible fulfillment is seen from the mount of self-revelation, that Blessedness appears as the highest happiness.

Enjoyment, pleasure, happiness, blessedness—they follow each other in the life of a man as the ascent of the soul culminates in its full stature.

Sensuous enjoyment is followed by the pleasure, also sensuous, that comes of the thought to conceive and obtain it. A riot of pleasures that sting, in their maturity, prompts desire for a happiness that shall leave no sting and endure. The instinctive man, the intellectual man, the moral man, each happy in his own degree, but pave the way for the blessed man who views life from an altitude that reveals its past, present, and to come; the thread that runs through the beads to fasten itself to its beginning.

Blessedness is for such as he, for they, alone, can reconcile all into one great harmonious whole; can see and know as they are seen and known by the Infinite Mind that is too pure to behold iniquity.

"Blessed are the poor in spirit," those whose spiritual wealth does not consist of traditions that make the commandments of God of none effect; of what hath been said by them of old time only; but who are poor enough to be able to hear "But I say unto you." The Kingdom of heaven shall be theirs indeed, for as rightful kings they shall take possession of their inheritance. Enjoyment, pleasure, sensuous contentment, are not enough for them, these breed a poverty for the aspiring soul, a famine in the

land that compels its forsaking to find that which shall satisfy enduringly because it is of a nature to endure.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Without the hunger and thirst there can be no "filling" till there is no room for the gnawing pain of disappointment and despair.

"Blessed are they that mourn: for they shall be comforted." There is no sorrow in human life that cannot be assuaged by the divine life. Hearts ache and break in the darkness of the valley whose mists are not penetrated by the sun of righteousness; a sun "with healing in his beams" for those who will climb the mountain. But they must climb as learners, disciples, not accusers of God or man.

There they shall be comforted for the cause of their mourning has been but a preparer of the way of the divine consolation. There is comfort for every grief, a song of triumph for every pang, a victory for every defeat, life more abundant for every death of a hope. Every pure and true love of the lesser life is included in the larger life that excludes only contrariness to God's perfect plan. They shall be comforted who seek it, and seek also its fulfillment in themselves.

"Blessed are the meek: for they shall inherit the earth." Blessed are they who are wise, not with their own wisdom but with the wisdom that is of God—the impersonal truth compelled by what God is. The meekness is teachableness, without which there can be no knowledge of the way by which the great inheritance comes into the individual possession. Where there is no teachableness there is no opportunity for a teacher, even though he be a

bearer of the glad tidings that the foes of mankind are conquerable by mankind when the Savior is with mankind.

The word "earth" is used here as it is used in the first chapter of Genesis, and does not mean the visible world; it means manifestation. To manifest, is "to make plain, visible, obvious to understanding." What Man is, eternally and changelessly, as the "image and likeness of God" shall be made plain, visible, obvious to understanding, when one seeks and gains it.

He who is truly teachable shall inherit this whole earth, become possessed of the consciousness that extends even to the manifestation of God; that works the works that prove mastery of evil. Merely intellectual, or doctrinal knowledge, coupled too often with intellectual or sacerdotal pride, cannot accomplish them; a truly spiritual truth they crucify.

"Blessed are the merciful: for they shall obtain mercy." Blessed are they who can unfailingly render to all men that which they would have rendered to themselves; who can see in themselves that which they find in others.

Mercy is a human prerogative. God works through, not contrary to, the law of cause and effect that compels a harvest according to seed. But one reaper may show mercy to another reaper and help him in his labor, instead of saying "It is none of my business. I have my own work to do."

The jarring and creaking of the world-machinery, the friction that shows waste of energy on every side, would be reduced to a mimimum were the oil of human kindness, mercy from man to man, abundant instead of scanty.

While selfishness rules there is no incentive to mercy that includes forgiveness and righteous judgment. Selfishness is a taskmaster, but love is a redeemer.

"Never till there is love from man to man can the Love that is God be manifest. Law is stern and unyielding, love is uplifting and redeeming. Love never denies nor derides the Law, it supports and confirms it. Love justifies the Law, but has all sympathy and all help for the law-breaker."

"One who is teachable enough to be shown his own weaknesses cannot fail to have charity for the weaknesses of others. It is the "I am holier than thou" that fails to show, and will fail to receive in time of need, mercy. All shall obtain what they give."

From God to God again is the necessity in the large that obtains in the small. "Every thought and act returns to its starting point. Be the results to others what they may, the final result is to him who sent them forth. Blessed are they who, seeing the end from the beginning, can render that they would have rendered unto them.

"Blessed are the pure in heart: for they shall see God." No man can "see God and live"—continue in his natural self-conception. This kind of a man must give way for his successor, the man that grows from immaculate conception and makes God manifest.

"The "heart" is our inmost, the secret place the nearest and dearest friend cannot enter. The outer and inner courts may be open to others, but the holy of holies is closed to their entrance. Only one may cross its threshold—the one to whom it belongs."

"What is there? Purity, or impurity? Wisdom or self-

deception? God's face, or some graven image that shuts out God? If purity and wisdom, the glory of the Lord is there, for "they do ever behold the face of the Father."

Blessed, indeed, are the pure in heart. Over them the beguiling serpent, whatever the form in which he presents himself, has no power. Seeing God they see the God-like in every man, the workings of God through every man, the divinity that is of God for every man; one great family, one Father and His Christ.

"Blessed are the peacemakers: for they shall be called the children of God." Only the pure in heart who see God can make peace between the perplexities and trials of life, and the principles that underlie life; between the surface and the depths, between the depths and the heights; can grasp the meaning of it all that reconciles differences and, by reconciliation, brings peace instead of war.

To stand high enough to overlook all, instead of so close to a part it obstructs the vision, is the need for a peacemaker. Past, present and future must be, for him, but the unfolding of a plan that spells "God manifest." The highest possible conception of God, of Man, of human life and destiny, is the human conception of absolute truth that is absolutely true because it is according to truth—a re-conception of the eternal.

Human life, from its eternal beginning to its eternal end, is in harmony with the plan necessitated by its beginning and vindicated by its end; but by discernment of the plan each living soul must make for itself peace, where all seems warfare.

Never does God need to be reconciled unto the world;

the world is to be reconciled unto God by the one who, from the altitude of eternal sonship with God, looks down upon the battlefield whereon this sonship and the power it bestows is to be proved by conquest over ignorantly made evil.

Blessed, indeed, are the peacemakers who can penetrate the near fact of the moment, undismayed by its threatening aspect, and lay hold upon the thread of positive good that runs through and beyond it to a result that outlasts the means by which it was found. To be at war with life is to fight a losing battle; to be at peace with life, through perception of its meaning and outcome, is to be blessed indeed; for "the Lord shall fight for you and ye shall hold your peace."

The proved children of God are they who know their Father, the positive knowing that comes of demonstration of the power of God. They are clad in armor against which all weapons of assault fall powerless; they cannot be stayed in their onward journey till they have taken possession of their birthright—dominion over all things.

Peace is to be made between warring religions, for there is but one truth in all and beyond all, one Lord and one Christ whatever the aspect to a race, however this aspect be named. The peace of reconciliation of differences belongs to peacemakers, is denied to those who cannot make peace.

Those who, having eyes, see not, endeavor, not knowing what they do, to destroy this peace, unable to be peacemakers; but:

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you

falsely, for my sake," for all this denunciation and persecution come of blindness and ignorance; come from those who have not seen into the opened heavens, for they have not gone "up straightway out of the water."

He in whom dwells the Christ, that has but come to His own, and who thinks, speaks, and acts with this Christ, instead of after men who know not Christ, is sure to be reviled, denounced and persecuted, and most where he is most needed. No evil is too great to be attributed to him, no calumny too impossible to be visited upon him. He is the Prince of Peace, but is seen as the stirrer-up of strife; the bearer of glad tidings, who utters blasphemies; the God-sent Messiah, who is the devil's own.

To them, he is all he should not be, and nothing that he should be; while he is, really, all he should be, and nothing he should not be.

He is a violator of the law, while, really, the fulfillment of the Law. He leads the people astray, while seeking to lead them into the kingdom of God. He casts out devils as the son of his father, Beelzebub, while he is demonstrating the power of the Son of God, which they, if they will, may share and exercise. Because he is not in accord with their traditions he cannot possibly be better than their traditions; and he must be destroyed that these may be maintained.

Whatever the wars between themselves, the tradition-keepers unite as one man to overthrow him who threatens the stagnation they call peace. Calling a truce for their many battles, they give no quarter to the one whose message, heeded, would remove the cause of the battles. Ever does the world reject truth when the messenger

appears in a guise that is strange and new; and ever does a new revelation of truth triumph, at last, only after its earlier rejection. It is a slow accumulation of momentum that, finally, cannot be stayed, but overthrows whatever disputes its free course.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." It is they who have entered into this kingdom that can stand against the persecution meted out to them by those who know not the kingdom; who count it all gain if they may attain unto the full stature of the Christ.

"Rejoice and be exceeding glad . . . for so persecuted they the prophets which were before you." Never yet was a true prophet received with acclaim. Plaudits for the "sheep's clothing," persecution for the genuine messenger of the Most High, who must prove his worthiness to be the messenger by his steadfastness under assault, his forgiveness of his persecutors, the largeness of his loving kindness that can pour itself out, even unto death.

"All manner of evil against you falsely" because it is provoked by the presence and power of a Christ they cannot yet understand, shall but work good for you; for it shall prove to you, more and more, the power of this Christ that dwelleth in you by immaculate conception to increase and multiply according to need, sufficient to the uttermost.

All false accusation shall return to the accuser. Though your reward be not seen of men, it shall be great in all that, for you, can constitute reward. What they ignorantly desire could be no reward for you. The crown of the victor can alone content you, and it is not given to him

who falls before persecution, or fails in forgiveness of the persecutor.

Waste no time in self-pity, for ye who can stand are "the salt of the earth." See to it that ye lose not your savour, for as long as this savour remains in you, ye "cannot be trodden under foot of men." By your very presence among men you add an element to life that shall work good, and not evil, for them, even though they look upon you as wholly evil. While they are cursing you, you are blessing them.

Fail not, falter not, walk steadfastly in the straight and narrow way and "ye are the light of the world." Your life, lived among men, must be the candlestick in which is set the pure light of the Christ "that giveth light unto all that are in the house."

To make of a man who lived in the past, the only Christ, is to hide this light under a bushel. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Let this light, shining in you and for you, shine through you, manifest in the works that prove its inward presence, for no man can do these works except Christ be with him.

Seek not your own glory; the less you seek it, the less you will be wounded by persecution. Seek, rather, to glorify the Father, and men shall be led, eventually, to glorify Him also; for it is the Lord's Christ, "hidden in the bosom of the Father from the beginning" that works in you and destroys all that opposes His reign.

Even as the Teacher is the light of the world that sits in darkness, so are his disciples the light of the world also; for none can be disciples who will not climb to his alti-

tude, seeing as he sees, feeling as he feels, as ready to give themselves for the saving of the world from ignorance to truth, as able to encounter and triumph over all that scourges while it opposes.

The works are proof of discipleship. Furnish the proofs that you are worthy to be called disciples, for prove you must. Having learned, you must do according to the truth you have learned, for, though knowledge be gained, it must be applied to be demonstrated, and it must be demonstrated to make the circle of God's Creation complete. Without demonstration, you do not know that you know, and "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The Infinite Principle that is God makes no exception in your favor; the more you know, the more is required of you. Climbing to the altitude of immaculate self-conception, you must ascend, also, the mountain of its complete demonstration, ascending out of sight of those who cannot understand you and your works.

Meanwhile, teach men, not to break the commandments that are made of none effect by tradition, but to keep them; keep them to the uttermost as the sure way of entering into the kingdom; keep them to the doing of the same works that prove the doer to be, though living in the world, not of the world, but of the Christ.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The "commandments" of the Sermon on the Mount, the commandments of the "holy thing" within the Son of man, are broken every day and every hour by the belief that they are not practical, cannot be made practical in present day civilisation. If so, then this civilisation is an enemy of Christ; a stone to be taken from the door before the long-buried can come forth to be seen of men as truly living.

The office of teacher of men in the things of God is the highest and holiest office the world affords. He who occupies it is revered as a leader men shall follow, and they follow where he leads. If his teaching breaks these commandments they follow him into a far country—far from the essential truth enjoined by the great Teacher as the needed for a victorious life.

Followers of the cross must become bearers of the cross. He who shall do and teach the new commandments, and lead the way by bearing his own cross while he instructs those who follow in his footsteps, is "great" in his office, however obscure. In him, priest and king are combined. He is ruling in his own life, and ministering to those who desire the same end, himself ministered unto by the unseen.

Matthew says that Jesus came teaching, preaching, and healing—teaching from a mountain-top what was not seen by the dwellers below; preaching the same truth in the synagogues devoted to the traditions of the elders; demonstrating it in works that gave to the people a relief their synagogues had not afforded them; rounding out and filling to the utmost the triune office belonging to the Elder Brother of the race.

The disciples, in their turn, filled the same office, no part overlooked and allowed to fall into desuetude. The successors of "Jesus, who is called Christ" continued his work as their own work, to be extended by others in their turn; but, little by little, the triune office contracted till the "signs following," failed to follow, though the Church, as a church, multiplied and grew.

Little by little the lighted candle was hidden under a bushel where it did not give light to all that were in the house. Little by little one, and then another, of these commandments given from a Mount were broken. Failure to see their significance, and the necessity of obedience to it, dimmed the light, and forms of Christianity displaced the spirit of Christianity.

"Whosoever shall break one of the least of these commandments," given by the indwelling Christ through the human representative of this Christ that is unappointed and unordained save by descent of the Spirit from the opened heavens, "and shall teach men so, he shall be called the least in the kingdom of heaven." To him must come a successor. Good as he may be, a better till the best is reached is inevitable—one who *does* and teaches these commandments.

The Commandments given from Sinai are for sins of commission—Thou shalt not do these things; for natural impulses, unrestrained, lead to the acts forbidden. But these commandments are for sins of omission—Thou shalt do these things; for, otherwise, one stands without the kingdom and fails to enter in, be his profession of faith what it may.

It is the Master of evil that is the mouthpiece for these

commandments that must be obeyed by all who would master evil—the light of the world whose beams will penetrate to remotest bounds, so it be not hid under a bushel.

The Commandments for the natural man are needed by the natural man; he may not yet come near the Mount. Experience must teach him that thoughts and deeds forbidden by his high destiny but bring loss to himself. But the spiritualised man who can stand upon the Mount, because in him is incarnate the "holy thing" whose right it is to rule, obeys the commandments given by the voice that is heard by him alone. He sees the necessity, not merely of refraining from doing, but of volitionally doing the things that are to prove the presence of the Christ.

The natural man must learn self-restraint because in him are all the instincts of the brute. The brute restrained, the moral sense established, there follows the development of the more spiritual man and his control of the natural man till there is a fit habitation for the divine incarnation; then, the growth to maturity of the Divine man, the Man-God, the highest species of the original genus.

This "light of the world," darkened by centuries of belief in the violation of Nature as the supernatural, is the natural that is above the natural; the logical successor to the merely instinctive man, above him in development and attainment, supernatural because Master of the natural self through the "holy thing" that has been brought permanently into the self through incarnation.

Jesus' utterances on the Mount are the commandments obeyed by himself, proved by him to be the necessary accompaniments of a right, or righteous, life—"His

righteousness." The life that fails to keep these commandments, to do the things enjoined, becoming positive, instead of merely negative through refraining from certain acts, is a life that will fail to demonstrate the Christ-power. The casting out of possessing devils, the opening of blinded eyes, the strengthening of lame feet, the healing of all manner of disease—all possible infirmities of the natural man—comes from the presence of the Son of God that incites to the positive doing of the positively necessary to that end.

He reckons without his host who believes he can secure perfect health with spiritual darkness. Illumination of life, revelation of its purpose and understanding of how this purpose is accomplished, plus the active doing accordingly, are essentials for the harmony in life that is health.

"I am the way, the truth, and the life. No man cometh to the Father but by me" spake he who stood upon the mountain-top, filled with the Spirit of truth descended upon him from the heavens opened unto him, to be shared with all who would climb to the same level.

"Do men gather grapes of thorns, or figs of thistles?" Does not the fruit prove the nature of the tree that produced it? If human life is full of evil fruit, it came from an evil tree. "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which buildeth his house upon a rock."

Who is the wise man? He who believes that Jesus of Nazareth was the one, and forever the only, exception to Nature's law and order, born without a fleshly father because of arbitrary suspension of law by a God who

found it necessary, after trial, to devise a means for improving upon His original plan?

He that heareth and doeth these sayings is declared the wise man. Hearing and doing are the essentials to a result that shall endure, not to be overthrown by future assaults of experience, by theories and opinions that may rise up to criticise and condemn.

Can anything be more impractical than to fail to do what is essential to a desired result? Is not this failure certain where there is no hearing? Can one hear whose ears are closed by belief in a supernatural that is not divinely natural? Building upon such belief the building shall be overthrown, for the foundation is insecure. It is not provable. The labor expended upon the building is in vain, the work must be done over again for it must begin on a new foundation that is demonstrable. More abundant life, less discord and disaster through increase of "His righteousness" is the promise, fulfilled by those who can hear and will do these "sayings" that are commandments.

Blush for shame and hide your heads ye modern Christians who believe, and teach men so, that these sayings belonged to a time, country and civilisation that is past, and they are not practicable in the present day. Small wonder is it that the influence of the established Church is on the wane, the church that is a tomb where lies, buried from sight, the power that should be alive and active—a risen Lord in the affairs of men. The number of its adherents is no proof of its attained wisdom.

Quantity is ever in excess of quality. Bulk is no evidence of the strength that endures the most strain, ac-

complishes the highest results, else were the elephant of more importance than a man. Using one's strength, under compulsion, to pull a load, is not equal to utilisation of more than one's own strength—the Infinite Energy that accomplishes most in the direction of least resistance.

How to accomplish, rather than what to believe, is set forth in the Sermon on the Mount, the sayings of one who knows his power to accomplish, commandments for those who would have the power of the Son of God over the Son of man. He who would be great in the kingdom of heaven must not fail to keep and teach them. He who breaks one of the least of them, and teaches men so, shall lead by a circuitous path instead of in the straight and narrow way.

Do these sayings constitute a doctrine that astonishes? Is age-long conservatism, that has kept the Ten Commandments, shocked by the appearance of new commandments that must be obeyed? Is the old obedience, good as far as it goes, sterile, as compared with the fruits of the new obedience?

"And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes."

The "scribes" teach the people reverence for authority. They are learned in the history of the law. "Our fathers Abraham, Isaac and Jacob," are quoted on all occasions. There is nothing in the past that has continued as authority in the present that they cannot quote to those who seek guidance. Versed in all the intricacies of a disputable

theology, they inculcate a veneration for authority that shall silence dispute. "Who are you that you should contend? How can you know? Witness our authority, and be silent forevermore."

And here, in this majestic figure upon the Mount, is the authority of "I say unto you" in contrast to "them of old time"; an authority positive, present, living and vital; his own, not merely an authority handed down from a remote past, clad in its grave clothes.

What can rouse astonishment so great, as the daring of one who has authority in himself for his words and deeds? Who is a living protest to the "letter that killeth," an incorruptible witness to the "Spirit that maketh alive"?

Make ready the cross of crucifixion, the hammer and the nails, the soldiers that in obedience to the priests shall drive them home. The path of glory for the Anointed One shall be the path of ignominy for the one Son of man who dares to avow his authority as within himself because from on high. Try him by the standards of "them of old time" and though a newer civilisation shall find no fault in him, condemn him and sentence him to the death he deserves; for he will have added to his daring by proving the truth of his sayings in works his condemners have not performed.

Multitudes shall follow after him, unfed in the synagogues of their childhood, hungry, even starving for the bread of life that alone can satisfy. Ministering to many, himself denied, even by those to whom he has ministered, he shall tread, alone, the way that lies through the Judgment Hall with its scourging and shame to the highest

mountain yet ascended—"Forgive them, for they know not what they do."

There shall the glory of glories rest upon him, unseen in the darkness that is over all the land; for he is the God-Man become the Man-God through conquest of all that lies between.

"As it was in the beginning, is now, and ever shall be, world without end, Amen."

XI

I banish from my mental house the unclean spirit

XI

THE MODERN MIRACLE

The one for whom the far-off and isolated savior has been brought nigh, enthroned in the heart and supported by the mind, will read in the life of the Man of Sorrows the record of the Man of Triumphs as it unfolds in the Gospel narrative; for even as maturity arrives only after infancy and youth, the greatest of victories comes after the lesser triumphs that precede it.

Jesus, the man, and Teacher of men, the Christ within him, the Savior of men, walk together as one man who not only teaches, but does, the new commandments that belong to the new, the divine life.

The order of the natural life is from the without to the within; the order of the divine life is from the within to the without. The divine life increases and multiplies, the natural life decreases and dwindles till, its natural limit reached, the within becomes the without, supplanting it forever.

This is the process of overcoming evil with good that culminates in the fullness of demonstration that good is divine and stronger than evil that is mortal, temporal, and subject unto the eternal. The many forms of evil that assail mankind are all present in this narrative, necessarily so if the life described be the fulfillment of the law that rules all life.

No one has had, can have, an experience that has no

place in this one mighty life that is the needed object lesson for all men, representing what they are naturally, what they are potentially—and what they may become ultimately, provided that by immaculate self-conception and self-effort they add the necessary plus to the Infinite Energy that works steadily toward the carrying out of the Great Design.

A Jesus Christ who walks daily, hand in hand with men, along the busy streets, in the crowded mart, where strife is loudest and competition keenest, where every man's hand seems against his brother and ears are deafened to the voice of God by the clamor of a selfishness that seeks only its own, at any cost, is a practical Jesus Christ, who says, "Here and now is the place and time where you may prove me to be the God-sent Son that can deliver from all evil. Come unto me and I will give you rest, however hard your labor and heavy your burden."

A practical Jesus Christ is better than a theoretical Jesus Christ, even as a demonstrated fact is more satisfying than a believed-to-be-possible fact. Not till the Christ of far-off Bethlehem of Judea is the newborn Christ in men to-day, conceived in them, growing in them, demonstrating to them its divine power, and, through them, to the world, can men attain their full stature; recognisers and demonstrators of God, rather than only believers in God.

A practical, demonstrable Christianity that is brought to bear at the instant of need, upon every fact of human life, rather than a Christianity that is a preparation for death, is a Christianity that can vitalise the theological, doctrinal, and traditional dry bones till they come to-

gether, "bone to his bone"; for there is no breath of life in them till the one immaculate conception in the history of the world has become the necessary self-conception for all men in the world; a basis for daily living that, once established, can never be overthrown.

Then, not before, these dry bones of Ezekiel's vision shall "hear the word of the Lord," breath shall come into them and they shall stand upon their feet, "an exceeding great army"; for the bones are dry because they dwell in graves, the graves of the past, and they must be brought up out of their graves into the living vital present.

This is the Christianity following from the life of Jesus, the Christ, that will win the world for Christ when incorporated in the lives of men, not before. Missionaries to the heathen, who are often taught as much as they impart, if they are teachable, or "poor in spirit," will look to find the Christ that is as native to the heathen as to his more civilised brother, instead of importing a Judean Christ that is foreign to all their racial proclivities.

The Nativity is more important than History. The birth in them of the Christ native to God and to men, can be hastened by the true missionary who is clear-eyed enough to see this Christ and detect it, whatever the swaddling clothes by which it is surrounded, instead of insisting upon his own swaddling clothes as the all-important.

The Christ is native to men because of man's relation to God, therefore the Christ must be born in them, instead of in a place exterior to and foreign to them, for the power of Christ to be demonstrated to them. To help to this birth, not to substitute for it something dogmatically

imposed from without, is the office of the true priest; for, the birth accomplished, growth to maturity follows by its own law for the one who, undeterred by the manger and the clothes, worships the young child.

"How many good, earnest, even saintly men, have sought to Christianise the world, to fulfill this dream of their waking and sleeping hours; a dream so dear as to cause them to leave behind all joys less than this great joy, all desires but this great desire, and accept, instead, hunger, cold, privation in its sternest form, that they might work to its accomplishment." And the world is still what? Unchristianised, except where the Christ has been born within men and is leading them, in the Christ way and by the Christ method, to the proof that there is but one God, and the power of this God is the over ruling power in the whole universe. "

Where there is this Nativity, look for accumulative proof till proof has reached ascension out of sight of those who cannot follow it. Where there is not this Nativity there can be no conquering Master.

Heart and mind, neither unfed nor overfed to the destroying of balance, must work together for the making of the true missionary; for he must be able to see the One God under many forms, the one Man under differing aspects, the one Lord Christ in many mangers, and to use the immediate form as a means to reveal to its worshiper the "Unknown God" ignorantly worshiped; instead of substituting his own form as the all-important.

"The simple Christianity of Jesus has become the complex Christianity of theologians; the first principles are buried in the doctrines of the Fathers of the church that

have become their tomb. The church has become the custodian of the doctrines, and ecclesiastical conclaves determine what shall, and what shall not, be accepted by the true believer. It stands guard over the sealed tomb from which, while they slept, the living Christ has escaped; to be recognised by those capable of such recognition, to be followed to the utmost by those who truly see, for these are the true believers.

"And when he had called unto him his twelve disciples he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

The disciple becomes the missionary who is to do for others what his Teacher has done for him, and his power to duplicate the mighty works depends upon the discipleship that has made him a fisher of men. He must be able to cast out the "unclean spirits" if he would heal all manner of disease, for the unclean spirit is the cause of its many forms.

Cleansed themselves, for they have stood upon the mountain-top with the Deliverer, they know the difference between what is of God and what is of men; between the changeless truth of being, and the temporal conditions of a state of existence. They are to go to the "lost sheep of the house of Israel," to those who have arrived at a conscious need for "the kingdom of heaven," not to those who, feeling no need, are satisfied with what they are and what they have.

They are not to fear any of these things over which they have been given power; they are to "preach, saying, The kingdom of heaven is at hand" for all who are ready and willing to enter into it, to do what is necessary for

possession. They are to prove that this kingdom is at hand, here and now in the natural life, by demonstrating the works of the kingdom. They are to "Heal the sick, cleanse the lepers, raise the dead, cast out devils;" for evidence has more practical value than theory.

They are to beware only of men, for they will be condemned by men, smitten and betrayed by men who need, but do not yet know that they need, the very ministrations they reject; for "the disciple is not above his master, nor the servant above his lord." Fire, famine, and flood, poverty, pestilence and the sword, may threaten, but cannot overthrow them; yet ever and always are those that serve the highest in danger of persecution and betrayal at the hands of men.

"Man's inhumanity to man" is not confined to uncivilised races, is most extreme when most refined, is far more blighting and deadly when coming from those who act in the name of religion. Religious wars have clothed the Church in a mantle of scarlet, even as those who, unseeing, smote the great Teacher and put upon him a scarlet robe. The white Christ calls ever "Come unto me" and the Church of Christ must follow on, putting off this mantle of blood, shed in its name, till it is delivered from the "unclean spirit."

One who reads the Synoptic Gospels carefully is struck by the prominence of this term used both in the singular and the plural. It is found in connection with diseases named, and seems to have a particular significance in this connection. The casting out of the unclean spirit and the cleansing of the leper illustrate a necessity fundamental to permanent healing. For the unclean,

or untrue, self-conception begetting its kind in human consciousness fills this consciousness with an unclean progeny that is not of, but is contrary to, the Ideal of Infinite Mind; and the "unclean spirit" that thus begets must be cast out for the progeny to be permanently destroyed. So long as a cause remains operative, so long must its effect follow.

The Son of God, once conceived, will beget after His kind, but the usurper must be cast out to give him free course. The "corrupt" self-conception must be abandoned for the immaculate conception, or cast out, to render nil the consequences begotten of it and to prepare the way for the consequences of the immaculate or true.

Jesus Christ, the immaculate conception as the Example for mankind; immaculate in his self-conception as a man among men; immaculate in the life begotten of this conception, and contrasted with the life begotten of the corrupt or untrue; immaculate in thought, word and deed, as a witness unto the truth that destroys all plants not of the Father's planting, is that standard for judgment to which all must turn and to which all must conform, who would be rid of their torments, be effectually and permanently healed.

To this end the casting out of the unclean spirit, of possessing devils, becomes of paramount importance, and we find it emphasized throughout this record. The instances of healing of varying disorders must be considered, therefore, in their metaphysical aspect to be rightly understood in their physical presentment. Approached from the metaphysical instead of from the physiological and material standpoint, they are seen as normal occurrences

in the new life inspired by the possible master of the old life, instead of wonders having no explanation except by resort to the supernatural, and never to be repeated because wrought by the only one who was, or will be, the Divine Incarnation.

The blind, the dumb, the lame, the palsied, the fevered, are they out of whom must be cast the error that possesses them and holds them in bonds, in order that they may be made whole—attain the full stature to which all men, by their Origin, are destined. They must see, hear, feel, be brought into touch with, the Son of God, to attain unto the freedom of the children of God.

The dead are they who with all divine potentialities are asleep to them, not discerning and doing as is necessary to their development; dead, instead of quick and alive with the life of the Son of God. The raising from the dead of a more truly living man who cannot be held within the limitations of the sin-full, error-full conception that breeds the old life, but who rises into the clean, pure and true conception that begets the new and higher life, like the possible healing of all manner of disease is a psychological work, as mighty in what it really means and to what it leads, as though it were veritably that which, through blindness to the real nature of the Bible, it has been believed to be.

No practical good for mankind as a whole can result from the literal coming to life again of a Lazarus who has died and been buried; but incalculable good has come, and will continue to come, of this higher and more important resurrection, evidence of which a man may find in himself; for it makes of him a "new creature."

Whatever the literal works of a literal Jesus, literally performed two thousand years ago in a remote country literally, or geographically, located, they are nothing in value as compared with what we who live to-day may do toward proof of what we are and what we can become.

With a brain that has become sterile through over-specialisation, a heart crushed in agonising bonds the consolations of religion fail to break, a soul that in its despairing hunger has endeavored to find food even in the veriest husks, we call aloud for succor now, for something we can prove for ourselves to-day.

We are told to look back two thousand years, and our straining eyes see a long procession of ghosts, a bleeding, dying Son of God the most shadowy of them all. As we look they fade and the dim twilight turns to darkness out of which comes no voice to the listening ear, no balm for the aching heart, no strength for the weary feet, nothing but "after you die you will go to heaven."

A way to heaven that does not lie through the portal of physical death, but leads to a kingdom waiting at hand and to be entered now and here by the new man resurrected from the old man, is more full of promise for actual, immediate betterment than the long dim way that is shrouded in mists, and substitutes faith in the historical for the knowledge that proves God; for truly, "God is not far from any one of us."

The unclean spirit, unintentionally and unintelligently harbored within us, shuts out God, even though nothing is, or can be, nearer. A dead man walks, fancying himself alive, attended by the spectres of his charnal house, affrighted and cowed by their seeming substance, be-

lieving his sunless world to be the world of the living. Into this darkness comes the Light of the world to banish the spectres, destroy the fear, for those who can see and rise from the dead as children of Light.

Nineteenth century healing, when it has been healing in fact instead of in name, is the healing of Jesus' day, resting upon the same basis, performed in the same manner. The casting out of the unclean spirit, not necessary for a temporary curing, has been equally essential, and the healed are those whose blinded eyes have been opened to see what they have been harboring; whose closed ears have been opened to hear the voice of Truth; whose hands, or inherent powers, withered through long disuse, have become whole through exercise stimulated by a new vitality; whose palsy and fever, resulting from both conscious and unconscious fear, have been removed through destruction of the fear; whose lame feet, stumbling by the way and bringing many bruises, have been strengthened to walk securely because walking in the light that lighteth every man that cometh into the world—a modern psychological problem, dressed in the apparel of a new religion that has attracted the attention of the world.

The physical results have been apparent, the cause of them obscure. Explanations proving conclusively that such results under the given conditions were impossible, have been abundant, and all the while the theory that denied was confronted by the fact; the fact that increased and multiplied with a vigor that changed the argument into a gasp of astonishment.

Pulpit and press united in a denunciation that failed to stay, for one moment, the incoming tide that could not

be swept out with a broom. The medical profession, that had little use for the pulpit but did not object to have its own defenses bulwarked by it, added its voice to sound a "Beware!"

Everywhere it was ignorantly sought to slay the newborn child of man's revelation to himself, a revelation excluding much of what had been called the revelation of God to man. But the child escaped destruction and grew, year by year, to where he could speak for himself, as little understood in his maturer years as in his infancy, but compelling a grudging recognition formerly denied him except as a subject for ridicule and abuse.

Many have been the theories brought forward to account for what was at first denied as existing, and to determine the nature and quality of the—to the undiscerning—wonderful works; and all the while the genuine works were traceable to the one thing both Christendom and the scientific world find hardest to accept—immaculate conception and resurrection from the dead; for without the first, the other cannot follow.

Coming suddenly, seemingly, yet only because the way had been previously prepared, the change from external to internal resources was startling. This second coming of Christ, as the true Savior and Deliverer, whose power could be most appreciated only when other deliverers failed, was indeed in the clouds as was prophesied; the clouds of age-long tradition and human belief that veiled the shining glory of the risen sun.

Only as, little by little, the light filtered through, here or there, did the new men of the immaculate conception, following in the footsteps of the Great Example, bear

witness to the same truth and its power to overcome the consequences of evil—the natural misconception that is the universal sin of the universal Adam.

Little by little, one after another, they tested and proved the inward power that comes only when the son of man is conscious of the Son of God within him and of unity with God, the source of power, till "an exceeding great army" stands to-day upon the feet that were lame, rejoicing in a present and demonstrable Christ that is able to save to the uttermost.

Fanatics there are in plenty, those who, seeing the great underlying truth, fail to see the surface facts that are relative to it and impose, as an obligation upon all men and at the expense of common sense, their own unbalanced and cultivated emotions as the necessary standard for feeling. Those who cannot discriminate between an impersonal truth that is *for* all men and a truth that is personal only as it is proved true *to* men, and who believe themselves to be the only possible medium through which truth can be known, are sure to be fanatics seeking to substitute their own fanaticism for the straight and narrow way.

A psychological problem is not solvable from a purely physical basis; no problem is solvable till all the factors concerned have been disclosed and dealt with. Materialism labors for solution in vain, orthodox Christianity frankly acknowledges its inability and substitutes an unreasoning faith in its own tenets.

Because a man is both the Son of God and the son of man, the factors involved in the problem of his existence are according to both God and man, and can be compre-

hended and followed by neither religion nor science alone. Their unity is necessary to deal understandingly with the unity that is a man; hence the failure of both science and religion, as opposites that deal, the one with the body only, the other with the soul only, to either explain the problem of modern healing, or to duplicate it.

The pulpit has declared it to be of the devil, the secular world, when not ignoring it, has named it according to favorite theories. Under the surface turmoil the thing itself has grown and strengthened, and, soon or late, the true explanation will be demanded and accepted—immaculate self-conception.

This necessity, fundamental to a regenerated life in which the old ills and evils shall have no place, is a gospel of glad tidings to be preached by true missionaries, who must be, first, disciples who have climbed the mount of self-revelation and been taught truth by Truth itself.

It is a gospel for the whole world because a glad tidings for every man in the world, whatever his nationality; for each and every man can conceive of himself, will conceive of himself, does conceive of himself, according to some standard. Eventually he must conceive of himself immaculately, or according to the everlasting and changeless standard, and work out his redemption from the consequences of the old by the help of the new.

First the natural, afterward the spiritual, is the order for all men which the missionary should well understand, if he would succeed in his undertaking—bring all nations of the world to Christ.

Surely, the tidings that within a man, rather than without him, are the resources, always at hand and developed

by exercise, that will enable him to reach the highest and best, become the highest and best, whatever the outward circumstance, the limitations of fleshly birth and environment; that the man begotten within a man is the more real man of the two, and that only as he is begotten from immaculate conception can the proof that the Son of God is, was, and ever will be, appear, is a tidings for all men because of common human nature.

The intellectual man, the moral man, the religious man, all improvements upon the instinctive man who is natural, must give way to the immaculate man who is all they are in their real strength, and more than they; for where they lack something, he lacks nothing; he is pure from the defilement possible even to the religious man who worships as God that which is not God, and who fears, therefore, as from God that which is only of man.

There can be no fearless man till a man knows himself to be greater than aught that assails him, till the future, like the present, holds for him no unsolvable mystery. Knowledge is power, when it is knowledge of Whence? What? Whither? it is the power that moves mountains, for it reveals the way of coöperation with the infinite Energy itself.

Nothing that is fundamental in Nature can be destroyed; in the great Push, waste, only, is eliminated, and nothing is waste till its uses are past. Whatever serves as a means to bring a man to the new and true conception of himself, has had a use, however it be named; but the use past, because the need is accomplished, it becomes a waste to be eliminated from his life, not something to be encouraged and repeated.

Ability to discriminate between the needed and the useless, rendering unto God the things that are God's and unto Caesar the things that are Caesar's, belongs to the man begotten from immaculate conception. He can render justice unconfused by a seeming rivalry of powers, knowing the extent of both, and what, and how, tribute is due. He is in command over himself, knowing that all is for him, but that he is for only that which can survive as the fittest. His word is with power, because he has the knowledge and authority that are power.

Wherever he goes a blessing is bestowed by his mere presence, from which radiates a healing influence. Offering a sharp contrast to other men he walks among them as one of themselves, drawing them, insensibly, toward the mountain upon which, inwardly, he dwells, its purer atmosphere always attending him.

He knows what is to be conserved as the still useful, what is to be eliminated as the unfit, the cleansing of human life necessary to the wholeness that is to come. He lessens for men, if they will follow him, the time of purging, opening a new and living way by which the shortening is accomplished, and "a thousand years" become as one "day."

"What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

XII

I sleep no more, the Christ has awakened me

XII

NATURAL HYPNOSIS

The healing that is a repetition of the healing of Jesus' day results from administration of the remedy prescribed by the great Physician. The power of thought to defile and to cleanse, to destroy and to make alive, must be understood by those who would administer the remedy. Insistence upon this necessity is found throughout the record of his teachings, as also the glad tidings that this chiefest of remedies can be self-administered.

The prescription for human ills, already compounded in the greatest of laboratories and waiting its use, is control of the thoughts; their regulation according to the eternal standard.

"Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him . . . That which cometh out of the man, that defileth the man. For from within, out of the heart of man, proceed evil thoughts . . . and defile the man."

"It hath been said by them of old time" that this means moral defilement only. "But I say unto you" that an evil-thoughted man is not, and cannot be, a well man. His inward impurity will have some form of physical expression soon or late, for so intimate is the connection between soul and body the condition of the inner affects the outer.

Health is wholeness. Wholeness, in its practical

form, is synchronous and harmonious action of all that pertains to the composition of a man; sickness is disorder. Restoration to health is order brought out of disorder.

Health belongs to the Great Design and is original. Ignorant interference with the Design is out of order and brings disorder; and disorder brings consequences that are not understood till the Great Design is seen.

The natural man—Adam—interferes unknowingly. He exists to learn, to gain knowledge. Had he requisite knowledge there would be no need to gain it. Existence is the means and opportunity whereby potential powers become developed and proved powers. The faculties and powers of perfect, harmonious being are potential in the natural man, and because only potential, not yet developed, do not prevent him from a misconception of himself—a lesser design brought into conflict with the Great Design.

The natural man, by the fact of his naturalness, lacks what exists in him only in embryo, and which needs stimulation to be quickened. His natural mistake sets up a friction that brings consequences. He is a living soul, but his involuntary and unintentional identification of himself with the object he sees—his physical body—introduces into his life a design that runs counter to the Great Design—God manifest in man.

Natural self-hypnotisation is a state of consciousness induced by the suggestion of environment, and strengthened by like self-suggestion. Each member of the human race, every Adam, lives in a state of hypnosis, unintentionally induced, in which all experienced is real to the subject who is asleep to the eternal reality. He is

possessed by an idea that drags him downward till he can become possessed of an idea that will lift him upward; till he can "lead captivity, captive."

This universal hypnosis contains all the evils, constitutes expulsion from Eden, or absence of consciousness of the harmony that belongs to Creation. The allegory of Genesis illustrates this natural and universal fact.

Adam is represented as in a garden, surrounded by all other created things brought to him "to see what he would call them: And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all . . . and the Lord God caused a deep sleep to fall upon Adam."

The limits of the present work do not permit the analysis of the first, and immediately following, chapters of Genesis, that would reveal the foundation of Creation, and the orderly, or evolutionary, process by which it unfolds or develops, first, the lower orders, as we call them, and arrives at the human species; the same process continuing, unbroken, through this species to produce a higher, till the highest possible is forthcoming, and the development of all primarily involved is complete.[1]

But the early chapters of Genesis contain all the truth disclosed by the modern theory of evolution, plus more than this theory has revealed, and necessary to make the chain of evolution from animal to man complete. In this account of Creation there is no "missing link," either between animal and man, or between man and Jesus Christ.

The perfect wholeness from monad to man, and from man to the Incarnate God, not one link in the chain miss-

[1] *And God Said.*—An Interpretation of Genesis.

ing, reveals a knowledge possessed by the author of the book, that is lacking in Christianity, and is but partially and imperfectly acquired by modern scientists.

A bulky volume would be required to set forth the contents of the first and second chapters of Genesis preceding the passages quoted from the latter portion of the second chapter. They explain the naturalness of the "deep sleep"; the following chapters, the experiences it includes, the consequences to the sleeper, the awakening, and its consequence.

The book "Genesis" is the substance of the whole Bible, the skeleton upon which the rest, even the New Testament, is constructed. It is a statement of abstract truth in the form of allegory and narrative requiring, therefore, interpretation.

Jesus of Nazareth, in whom is the Christ, is both the interpreter and the interpretation, yet an unsolved mystery for those who cannot rightly read; who, having eyes, see not. As fulfillment of the law disclosed in Genesis he is the one that should come, that inevitably must come. With the requisite understanding the Divine Incarnation is no mystery, but is simply and clearly the outcome of natural, therefore of divine, law.

The beguiling serpent, that wonderful talking snake that had such influence over our "first parents," has had the same influence over all their descendants, for it is an influence that dominates only in the deep sleep, and whose power is gone when the awakening comes.

The battle of life is between his "seed" and "the seed of the woman," for the "enmity" is between the suggestion of appearances and the clear-seeing that is feminine.

It is the pure Son of the pure, or undeceived, feminine nature that bruises the head of the serpent, destroying his power to beguile; and it is the human representative of her Son whose "heel" is "bitten" by the crushed serpent; for it is those among whom he lives and works, whom he seeks to awaken from the deep sleep, that, while beguiled, crucify him.

Robust intellectualism, fortified by discoveries made in physical science, laughs at mysticism and arrives with a loud blast of trumpets at the Unknowable. Modern, equally with ancient, mysticism arrives, silently, at the Knowable, and beholds with serene eye while the trumpets blare loud and long; for mysticism is but the language of acquaintance with the things of God, an unknown tongue only when there is lack of this acquaintance in the hearer.

Mystics understand each other, though of widely differing nationalities, and speaking, each, no tongue but his own; but they are understood of none but their kind. It is mystics who keep alive in the world a knowledge rationalism seeks ever to slay, a knowledge descending from a few of a generation to a few of the next as the most precious of possessions, hidden from the many; not from intention to hide it, but by its very nature, for those who sleep cannot see as do those who have awakened from sleep.

Mysticism is not vague speculation unguided by reason, and incapable of the demonstration that would prove it to have a practical value. It is the highest form of reasoning, for it is the reasoning of the waking, not of the sleep state, and from an undebatable premise because from a self-evident truth. It is a reasoning from, and in, con-

sciousness alone, not from and with things, therefore not bound by their limitations; a transcendent consciousness that is like the clear shining of the sun above the fogs of the valley. The fog is pierced from above, and all it enshrouds is revealed; it is not pierced from below where the sun remains hidden.

"I am from above, ye are from beneath," spake the greatest of mystics whose mysticism brought him death at the hands of those who knew so much more than he; for had they not Abraham to their father?

The seed of Abraham through the bondwoman, confronted with the seed of Abraham through the free woman, imagined their bonds the freedom long desired and to be established as permanent when he that should come appeared. Of the freedom of a higher quality of consciousness, abnormal to men as they then knew themselves but normal to the true mystic, they had no comprehension. The equal possibility in themselves, held in bonds, could not develop into an accomplished fact; and they heard false witness where was witness unto the truth.

"Truth, unconceived and, thereby, brought into the consciousness, does not exist; it merely subsists and fails to accomplish. Brought into the consciousness by conception, it becomes existent, living and vital, and accomplishes eventually all it itself is."

Truth exists in the world by means of the mystics; facts, by means of their demonstration. Mystics can reconcile the facts with the truth, for the lesser is always relative to the greater; but the physicists, not seeing the greater, abide by the facts as the all till discovery of additional facts either substantiates or compels the recon-

struction of the theory accounting for them; a theory that often proves most by what it leaves unsaid.

Theories belong to the deep sleep; the nearer they approach the truth the more they help toward the time of awakening; the farther they recede from it, the more they prolong the sleep.

Jesus is the type of the man awake in the midst of a sleeping world, unbeguiled by the serpent of surface appearance whose suggestion deepens the sleep, undismayed by the spectres that walk in the sleep, unaffrighted by the names given them by the sleeper. Seeing clearly, feeling consciously the power of the Son of God to banish them by banishing the sleep, he calls to the world to awake and lay hold upon the birthright of man—dominion over all things, for is he not greater than they?

Leprosy, palsy, fever, the spirit of infirmity, are spectres of the dream, named by the dreamer, real to him, but mere shadows to the man awake and rejoicing in his unity with God. Over all shadows he has power, it is only the sleeper who is in bondage to them. To wake this sleeper out of sleep, is the divine mission, divinely planned and divinely executed through divine-human means; a waking as necessary now as then.

True healing results from this awakening out of the sleep that is natural sense-existence, in which the so-called evidence of the senses is all-important, and names are given to all that constitutes this evidence. It dates from a new self-consciousness that, in its growth, purges and purifies till it has supplanted the old and made a man in the image and likeness of God, instead of in the image and likeness of a sleeping Adam.

The human soul is impressionable, its impressibility is the means both of its "fall" and its "ascension," its sleep and its higher waking state; the natural means by which it experiences what it is not, and what it really is.

Suggestion from sense-environment induces self-suggestion in accord with it. The objective appearance, the physical body, induces the auto-suggestion "This is I, and I am surrounded with things not I." Repeated impressions resulting from continual suggestion accumulate to harden into a kind of man that is doomed to death, for he is contrary to the Ideal that is Man.

Accumulated impressions are handed down from one generation to another, are reinforced by a like kind, a natural tendency, and the "sins of the fathers are visited upon the children" who add their own to those of the past.

But the human soul is the child of God, individual, whatever its relation by fleshly birth to its fathers. As the individual it has but one Father, whence come all its capabilities for self-government; a truth that has no place in the dream till it is brought into the dream by immaculate self-conception. Then, self-suggestion in accordance with this conception, in the face of all contrary appearances, makes impression according to the kind till accumulated impressions harden into the man who cannot die for he is the resurrection from the dead.

Even as the human soul, naturally impressible or plastic, is impressed by, and according to, suggestion from environment, so will it be impressed by suggestion of the positive Truth till it stands forth in the likeness of that Truth, all unlikeness purged away.

Suggestion from the lower can be overcome by sugges-

tion of the higher, impressions of one kind overruled by impressions of another and better kind, the natural and spontaneous, by the spiritual and volitional.

Between the first and the second Adam—the man in the deep sleep, subject to its phantoms, and the man awake, master of all phantasy because ruler over impressions—lies the process of awakening from the sleep of mere sense-existence, and the establishing of "His righteousness" in its place as the permanent and ever-enduring consciousness; a process illustrated by the incidents and characters of the Old Testament, and the one mighty character and correlative incidents of the New Testament.

Given the human soul, natural impressibility, environment, mental activity, the power of self-suggestion, and self-conception follows; a conception of self in accord with the impression made. "First the natural, afterward the spiritual." Discerning this inevitable truth, one cannot fail to be struck by the kind of self-suggestion shown in the utterances of Jesus, notably in the Gospel of John; the use made of auto-suggestion, the need, shown by him as a Teacher, for others to make of it the same use.

Conception of self as the child, not of flesh, but of God, of the nature of being in its relation to God, impressed upon the soul and reinforced by repeated self-suggestion in accordance with it; abstinence from the former kind of self-suggestion that accorded with the corrupt, or mistaken, conception, are essential to thorough and permanent healing of Disease—the root from which springs the "all manner" or many forms.

The rituals of the Christian church repeated by the

devout, impress upon them, all too often, the opposite of immaculate self-conception and perpetuate thereby many of the ills it is sought to escape. Never was truer utterance than "According to thy word, be it unto thee." A Deity to be propitiated by the voluntary abasement of the worshiper is a Deity not to be respected by the self-respecting. Such abasement drags an adjustable Deity to its level.

Only a false and misleading self-conception belongs in the dust. A reverent reaching up to God, not abasement before God, even though it be named humility, is the attitude of him who rightly conceives both God and man.

To have done the things we should not have done, and to have left undone the things we should have done, is quite bad enough; but what shall be said of those who make this confession of conduct year after year? It shows a lack of improvement, though with knowledge of what ought to be done, that is worse, and foolish besides. Those who really felt what the words convey would devote themselves to the rectifying of the confessed conduct and not go on, year in and year out, with the confession that they were at the same milestone on the road of life where they were in their long-passed youth, having made no advance whatever.

Frequent and continued repetition of "And there is no good thing in us" would drive away, effectually, the consciousness of any good whatever, were it not that those who make, as a form of worship, this negative affirmation do not really mean or believe their own words; and the more frequent self-suggestions of six days in the week are of a different kind. Most men are engaged persistently

in getting as much good out of life as they can; the said good being that which is pleasing and desired.

The suggestions of one day in seven are offset by the suggestions of the other six days, and these well-meaning worshipers of God, with a lip-service that is the opposite of their daily effort, enjoy the good things of this life as much as if they were not what they profess themselves to be.

Do we think we can either deceive or persuade God by what we say with our lips? Deceive, or persuade, or turn aside the great law of cause and effect that operates in our lives? The lives that are defiled by evil, or error-thoughts, that are made clean only by truth-thoughts?

The teaching of Jesus makes error-thoughts the root cause of disease in all its forms, and truth-thoughts the remedy for it, a prescription for all time, administered, first, by immaculate conception of self as the child of God. True worship of God must accord with this conception or God is not worshiped "in spirit and in truth" and "the Father seeketh such to worship Him."

Every form of service is a suggestion according to its kind to the impressible worshiper. The more ornate the service the stronger the appeal to the senses, the deeper the sense-impression. The unthinking are ruled by their accumulated sense-impressions, and call them, unknowingly, religion.

Notably is this the case in Roman Catholic countries. The need for constant reiterated impression upon those who do not yet even dream of their own power to rule impression by counter-impression, is well understood by the clergy of this Church. An ignorant peasantry needs

the restraining power of an authoritative Church, else would its passions have full sway, but growth, development, education, bring the man who is to be his own authority by virtue of the right vested in him as the Son of God, conscious of his sonship.

The "miracles" of healing accomplished by contact with sacred relics, due to impression and expectation strengthened by the faith that is accumulated impression, are outdone by the works of healing performed by one who knows whence he came, whither he goes, the meaning of all that lies between; who sets himself to the finishing of the Father's work, for, created in the image and likeness of God, he must help to make himself in accordance with this Ideal, demonstrating it in his own person before God's work can be finished and complete.

Far above all that God and Nature, heredity, environment, position and circumstance can do for a man, is that which a man can do for himself when he knows how—how to utilise Creative Energy to the greatest of ends. His religion must reveal the Ideal for which to work, Science must show him how to work, his life must become the demonstration of both.

Of late years there has been, from both the Church and the medical profession, less denunciation of metaphysical healing. Members of this profession who derided it twenty years ago, now explain it as "all suggestion," and some, avowedly, many unavowedly, use suggestion in their own practice with gratifying results.

The Church is beginning to see that its wholesale condemnation was a mistake, and it would better bring this

healing under its own wing as the work of the Church, if possible.

Both the profession and the Church lack, still, the understanding hindered by their authoritative attitude. They are not yet "poor in spirit," teachable; what they learn, they learn only as the pressure of fact becomes too strong to be resisted. They learn after demonstration, they do not, with a before-hand knowledge, anticipate it.

The profession gives way with less reluctance than the Church, because it admits it does not know all; the Church contends that it knows all there is to be known. The profession, even with its admitted use of suggestion, is still without the immaculate conception necessary for the highest and most potent suggestion and result; the authoritative Church that makes of this conception a purely physical thing is without the spirituality necessary for the Christ-healing. Its materialism stands squarely in the way of the higher place it should occupy, preventing the healing that would be one of the "signs following."

The beguiling serpent of the profession has been "You are a chemical compound, and you must be dealt with accordingly"; of the Church it has been "You are conceived in sin and born in iniquity, and there is no good thing in you. By the atoning blood of Jesus only, not by anything you can, yourself, do, are you saved."

The man really awake sees the falsity of these authoritative utterances, and begins his work of demonstrating the truth of immaculate self-conception independently of both, his reliance placed upon this truth that reveals him the Son of God, and the channel through

which the power of God is to be made manifest. He stands among the many who are under the influence of contrary suggestion, alone, and must be strong enough—will be strong enough because he is reinforced by the Most High—to accomplish his work in the midst of all that is adverse to accomplishment.

Little by little comes the awakening of others, slowly, very slowly to the eager hopes that seek the enlightenment of all mankind. The few disciples, not numbered among those whom the world lauds as its great men, go forth to give what they have received, and what makes them truly great in an unappreciative multitude that, later on, when a measure of awakening has come, builds monuments to the Prophets it stoned to death. Though the prophet disappear, his work goes on, for it is the Father's business none can stay. "All flesh shall see the salvation of God."

XIII

I feed upon truth and am filled

XIII

THE SMALL MADE ABUNDANCE

The feeding of thousands with a few loaves and fishes is among the miracles wrought by Jesus—as proof of his divinity, it is said; yet a work repeated to-day with no outcry of astonishment, no report in the newspapers, quick to chronicle all matters of public interest; and who would fail to be astonished, even astounded, by such a feat?

All the Gospels record this incident, with slight variations that have no effect upon the main fact that stands forth with startling distinctness. Five thousand people were fed to repletion with five small loaves and two small fishes, and twelve baskets of fragments were gathered afterward; a multiplication not accounted for by the science of numbers, and obviously impossible. They were fed in a "desert place" to which they "ran afoot" "out of all cities" "and came together unto him."

It is in the same kind of a place that the miracle is repeated to-day for those who come to it, and these are they for whom the already built-up and established is not enough; for whom authority is no longer authority; whose hunger is too deep and keen to be satisfied with that which feeds only those who know not this hunger.

No "city" with its prescribed limitations affords room enough for the soul that seeks freedom from bonds. All "cities" are the work of men, their restrictions are imposed upon men by men, honestly, for the good of all; and these

restrictions belong where they are found, are necessary for the proper government of those who dwell contentedly in cities.

But the time comes when some of these dwellers, seeking a larger freedom and more satisfying supply for their needs that have become pressing, go out to a "desert place apart" to find, even running thither, in their eagerness roused by a faint hope that there, where the hand of man has not yet fashioned the God-country into the man-city, they may find that which the city has not supplied them.

Pure religion, and undefiled, is craved by the human soul, a craving overlaid by the doctrines established by human forefathers, even put to sleep by habitual deference to authority. But the day comes when a sense of insufficiency, of something radically wrong because it controverts the deeper instincts of the God-created soul, has grown strong, and sends the seeker even into a wilderness to find what these instincts declare can be found. Cities, for those who dwell in them contentedly, are nurseries, only, for those who become men and must, as men, seek for themselves beyond the boundaries within which they have grown to this need; for within them they are "as sheep not having a shepherd."

Jesus, according to the record, visits cities, preaches in them, does mighty works, but withdraws from them into the larger spaces where those who really seek him must find him, to be fed by him. Though in the cities, he is not holden of them, he passes through them, drawing after him those who voluntarily go out from them to the larger finding. He teaches mastery of circumstance

through a right self-knowledge; the "cities" have taught submission to it as to the will of God.

Even as there was "no room in the inn," so is there no room for the Master in "cities"; but in the desert place apart those who will go afoot to find him shall find the Teacher who has "compassion toward them"; ready to feed them, having taught "them many things," with the Truth incarnate in himself. A little is sufficient, for a little is all they can receive. More food than can be digested and assimilated is a burden instead of a help—as true of spiritual, as of physical, food.

A few loaves and fishes, a little of the absolute Truth in the hands of the Knower and Demonstrator of Truth, blessed and broken into fragments, has power to still the hunger of all who seek it, however many thousands they may be; and many, many fragments will be left, for none who have just come out of "cities" can eat the whole loaf, however much it may be broken.

"He looked up to heaven, and blessed, and brake the loaves."

Absolute Truth comes from "heaven" to men, it is never made by men for heaven. It is the eternal in itself, that always was and ever will be, but that is found in time, is brought to the multitude by the one who has, first, found for himself. It feeds the multitude through the hands that recognise its source, the Mediator between the to-be-known and the unknowing; a multitude that cannot be fed by those who do not know for themselves, who are believers only.

The highest possible revealed religion is the Absolute Truth to which all facts are relative, however classified,

the thread on which the Knower can string them as beads to make a rosary that guides him aright whatever the bead his fingers at the moment may touch.

Suppose Jesus of Nazareth, by a divine necromancy never to be understood, did literally multiply into a literal vast quantity five small loaves and two small fishes, and literally fed with them a literal multitude numbering five thousand that had literally walked from literal cities to find him in a literal desert, geographically apart from them.

Of what practical value is this incident, for you and me to-day? What can it do for us? Can it enrich our lives and fill them with a deeper spirituality than before? Can it make of the old man, a new man? Can it lift one burden from shoulders grown weary? Can it bring balm to the broken-hearted, heal them that are bruised? Can it give a Redeemer, Mediator, Savior, that walks hand in hand with us now, needed every hour in the day, tested every day in the week, proved every week in the year to be sufficient for human needs?

Literalism, as the truth of the New Testament, is a husk hiding a kernel not found, therefore not used as food, when the husk is believed to be the all. This literalism has not, and cannot, yield what the starving soul fed on husks requires. What care we how many were thus miraculously fed two thousand years ago? Can that literal fact still our hunger to-day? Can it transform our lives into the divine intent, make of any one man the best that is in him to be? But the meaning of the incident, seen and appropriated from the husk of literalism, can do all these things and more.

The letter of the life of Jesus is good as far as it goes, and accomplishes as much as its limitations permit; but it is a John beheaded in prison as compared with the spirit of the letter that alone accomplishes the mighty works. This letter says, for the one who can truly read, "There cometh after me one mightier than I." It is this "one mightier" that dwellers in "cities" go out to the "desert" to find; who are fed with the bread of life that cometh down from heaven.

A soul that would be purified, having been unwittingly defiled, must be fed with pure food. Its food, whatever the kind, is built into a structure veiled by the phenomenal flesh. Positive truth is a pure food that eaten, or received, is built into a pure, therefore enduring, structure or body, even while the temporary veil continues.

The soul is fed, not by physical, but by mental food, and it must know how to "choose the good and refuse the evil." To this end it needs instruction; first, the instruction of experience, afterward the instruction of the immaculate conception. It is brought up out of the natural experiences, shared by all men, to the individual spiritual experience, possible to all men. It is drawn by the Most High, an attraction unrecognised and unacknowledged for a time, it may be, and driven by the miseries incidental to the childhood of its existence.

Driven and drawn, pushed and led, it reaches, finally, the stage when the idea of self-mastery may be dropped as a seed in fruitful soil; when the "graven image," the anthropomorphic God of the forefathers who knew not that they worshiped as God the work of their own mental hands, ceases to be God for them, and the glory of the

Most High begins to dawn. Then, positive truth, self-administered by the thoughts that are its own, feeds the soul and generates the consciousness that accords with the immaculate conception, till this conception of self, grown from feeble infancy to strong manhood, building its body by the way, stands as the temple of the living God within the conceiver whose fleshly body veils this temple.

Even as physical food is builded into a physical organism, so is mental food builded into a mental, or subjective, organism whose quality depends upon the quality of the food; a body unveiled by death, and whose perpetuity depends upon its quality.

Not in "cities" is this body-making, that can be voluntary, revealed and explained. There, the resurrection of the body is a doctrine for believers who put their trust in a historic personage. Out in the desert where the Master has room to teach many things that are not taught by ecclesiastics, they who seek him shall be fed as never before. If they will continue to partake of this food they shall be numbered as true disciples, be their supply for a time ever so meagre, their effort to find and eat ever so feeble.

The possibility "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever" must become the actual fact. One must put forth his own hand to receive, run "afoot out of cities," to find, take, and eat, for himself, the food that alone can truly and permanently satisfy, build and nourish the while the body that is the resurrection from the dead; the body that will survive as the fittest when phenomenal death claims its own.

A spiritual dietetics is the need of a mankind suffering from spiritual anæmia, due to ignorance of food values. Ecclesiastical Christianity languishes to-day, a victim of this disease. Everywhere are symptoms of indigestion and consequent lack of nourishment. Illy nourished, the body of this Christianity is too feeble to perform its functions; starving ones again and again seek its dry breasts in vain. Unfed by a continually vitalising inflow, it cannot feed. Its decree of "Finality" is its self-decreed doom.

Out of its cities run those who are driven by hunger, pursued by cries of denunciation, but whose swift steps are not stayed, such are the pangs that impel them. They seek a living, not a dead, Christ, a God that is Love, not a punishing despot; a man that is rightfully Lord over all, not a man that is woefully subject to all; a new and living way to the best that may be, a best conceivable, and to be proved practical, where there is room enough for its demonstration.

The real value of a food must be determined by the results it produces. That which supplies not only the most energy but stimulates, also, the desire to accomplish the high purpose of life, leaving no part of the psychical organism unfed because it feeds the soul, is the food that yields the most nourishment.

Positive truth, the true in itself, waiting to be brought into the natural human consciousness, becomes operative for human welfare only as it is brought in by conception. Having all power, it is powerless for practical result till thus brought in. But continued nourishment is necessary for the gestation that shall bring the full-grown divine

man within the human man; the divine man whose body, builded from this nourishment, veiled by the flesh, is the embodiment of Truth.

This temple of the living God, builded by the son of the carpenter, endures when the scaffolding that has given foothold to the workman is taken away. Abstract Truth, become incarnated Truth, becomes embodied Truth. Through natural human means it is provided with the body that individualises it, making it concrete forevermore.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us."

XIV

I see, and I walk securely

XIV

THE BIRTH THAT IS BLINDNESS

One of the great lessons imparted by the life of Jesus is illustrated by the giving of sight to the man born blind. The account, found in the ninth chapter of John's Gospel, seems to give to this incident a special significance, differentiating it from other instances of healing the blind. This is the only instance where the man healed is said to have been "born" blind, and in none is the blind person a woman.

Is it not a little singular that with blindness as common as it seems to have been in the countries where Jesus lived and worked, no blind women should have been brought to him for healing? Of the twenty-three cases of healing of varying disorders given in the Gospel records, but four are those of women. Of the three instances of raising the dead, one is a girl of twelve years—Jairus' daughter. Were women less afflicted then than men?

Such does not seem to be the case to-day after centuries of Christianity. While women average longer lives than men, it is said, the proportion of invalids is greater. Either women averaged far better health in those days than did men, and so had less need of Jesus' healing ministrations—a need which has steadily increased with subsequent centuries—or the instances of healing are typical, rather than literal.

If considered as types of possibilities for the whole hu-

man race, at once they become possessed of a world-wide value that removes them from the narrow sphere of locality, date, and the history connected with time and place, to an altitude that draws the attention of all men to a universal need and a universal supply.

For, seen thus, they become, one and all, incidental to human existence itself, which, as something natural, is the same for all men; but out of which is to come that which is higher than the merely natural, and which is personal to the man—a term covering both sexes—who is brought in contact with the Savior of men, and who then does his own part to the great end.

That "sin" is the cause of disease is clearly emphasized by the great Teacher and Healer. "Go and sin no more lest a worse thing come upon you" is his injunction to those who have received benefit at his hands. That this was his teaching concerning the root-cause of disease, the point of remedial attack where the destroying axe must be laid, is clearly shown in the question of his disciples concerning this case of blindness—"Master, who did sin, this man, or his parents, that he was born blind?"

Jesus' reply, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him," shows that this particular blindness was not a disease, or something contrary to the fundamentals of existence and their harmonious operation in human life; but was, instead, something natural to human life, irrespective of time, place, parentage, or circumstance.

The young of the household cat, of the dog that is the family pet, are born blind, a blindness that, however dear the pet, we do not seek to cure as a disease because

we know that growth, subsequent to birth, will open the blind eyes. Nature, compelling birth, makes the little creatures blind from their birth, the blindness attendant upon, and a condition of, the birth itself.

But this blindness is not irregular, out of order, it is distinctly in order, yet is not to continue indefinitely as a condition of the existence into which the creature has been born. It is a condition natural but temporal, for the creature's capabilities for growth will bring it to an end.

As a continuation of the existence for which birth was the open door, an existence in which the creature must seek, finally, its own nourishment, instead of being entirely dependent upon its mother, the closed eyes will open. Blind from its birth it must become able to see before it can meet and keep the conditions awaiting it. The blindness is natural to its birth, is a part of the birth, and it would be no kindness to forcibly open the eyes of the newborn creature whose growth, an equally natural consequence of birth, will sometime open them. Here, all is order, interference with it would be injurious rather than helpful.

The human species is also blind from its birth, a blindness natural as an accompaniment of physical birth, not as the consequence of any sin committed after birth. The human creature, as distinctively a creature till growth has pushed it beyond this stage as the household pet, must grow into the possibilities native to it, and for which physical birth is the open door, before its natural blindness to what existence is, and includes, can come to an end.

"Born blind" is Nature's stamp upon the human personality. Birth accomplished, she has done her part. The human infant, though with wide open eyes, is as blind as a puppy to its own nature, capabilities and destiny; to the nature and office of the phenomenal world; to God, the things of God, its own relation to God; a blindness natural, but compelling the acquisition of knowledge.

This human creature, blind, deaf, and inarticulate till its individuality asserts itself, is the means through which the works of God shall be made manifest. Nature is most truly the "handmaid of the Lord" and without her aid this manifestation could not be. Between God unknown and unmanifest, and God known and manifest, is this human creature with natural limitations and divine possibilities, which, born blind, is to grow into the knowledge that opens its eyes to the purpose of life, unseals its ears to the voice of truth, loosens its tongue to add its own voice in corroboration, gives strength to the "withered" faculties that have lain dormant through disuse.

Though "born blind" be Nature's verdict, "with ability to see, know, and prove" is God's verdict; therefore seeing, knowing, and proving, is the imposed sentence to be executed. Though man, as the Infinite Ideal, be all it is possible to be, there can be no such Actual man till the self-seeing, self-knowing, and self-proving have produced him.

From the Ideal, the possible; from the possible, the Actual, is the order from the "image and likeness of God" to Jesus Christ; the order in which all men live that the

works of God may be manifest in them, for what man is, is proved by what he accomplishes; what God is, is proved by man's endowments for accomplishment and the results of their use. The ultimate result is manifestation of both God and man, the works of both God and man, the unity of man with God, and the power of God in man.

From natural blindness to the truth of being, a blindness for which they are not in the least to blame, men fall into a knowledge that is error. Seeing only the phenomenal, blind to the noumenal, self-conception is erroneous and the error dominates the personal life, adding blindness to blindness as is illustrated by the attitude of the Pharisees.

"Jesus said, For judgment I am come into the world, that they which see not might see, and they that see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

The natural blindness that is from birth into a phenomenal world is no sin, or a consequence of inherited sin. The subsequent misconception of self is the unintentional sin, and it makes those really blind who think they see. With the blind leading the blind both fall in the ditch.

Equally with the Nazarene all men have come into the world for judgment—judgment of the world, of themselves, of all that lies beyond the world. They have come for knowledge that is wisdom, for the filling of God-given capacities that they may know as they are known

by the infinite Mind. Natural mis-conception, the sin resulting from natural blindness that is no sin, is a judgment to be revoked when the eyes are opened to see that to which they were at first blind—when one becomes of age.

"We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; . . . he is of age; ask him; he shall speak for himself."

According to this later judgment those who believe they see are pronounced blind, for this is the judgment of those who, born blind, have had their eyes opened by their growth due to experiences and the lessons experiences have taught. Not till one thus comes of age will he abandon the infantile conception for the immaculate conception, without which Truth cannot take up its abode with him and dwell in him.

And Truth, alone, truly nourishes the human soul that must seek, sometime, its own food. Fed, at first, by natural impressions from environment, passive to them till their consequences stimulate a reaction, it must be fed, finally, with the bread of life to grow more surely to its destined maturity.

A man must seek his food for himself, however dependent, at first, upon those in authority—his moral parents who are necessary in his childhood. As the individual he must seek, find, and eat; as the individual he must also assimilate the food that feeds, most, those who have come of age.

And many who have come of age when asked "How have your eyes been opened?" can but reply "I know

not: one thing, I know, that, whereas I was blind, now I see."

How comes to one the instinct for Truth? By what road, from what country? How comes the sunshine to the closed bud, kissing it into flower to liberate the beauty held within its heart? How does the night-wind murmur softly the promise of a to-morrow, and lay a gentle finger upon the petals that shall rest awhile in the arms of the ever-nursing Mother? How comes the wide protecting wing spread silently over the nest where a brooded life awaits its joyous spring into tried and perfected power—beast, and bird, and man-held nest alike?

The human circumstance, bearing in its bosom the God-lesson, walks with soundless feet to lay a compelling finger upon the eyes whose blindness has been their only sight. "Go, wash!" is the command of the voiceless voice vibrating with heaven's harmonies, "for to this end art thou sent. Wash away from thine eyes the gross materiality that hides thy real glory and clothes thee with the garments of beggary; 'tis but an illusive veil; wash it away and come, seeing, to the great career appointed thee, beggar no longer, but joint heir with Christ."

Not a human woe, a human need, but the Master passes by. Nearest when most desired, his touch upon the closed eyes prepares them for their opening, makes of him that sat and begged for the good of life one who walks rejoicing in sight, unable though he be to answer, yet, the queries of those whose blindness exceeds his own.

The Master has come by a road not seen, he passes on, opening the way by walking before the clearer vision, drawing through the valleys of fears and up the mountains

of difficulties the man who sees and follows till, one day, the distant figure seems nearer. He walks more slowly that he may be overtaken. Each day the seeing man comes closer till, at last, the Master has paused, with welcoming smile and outstretched hand, to draw close to himself the one who has followed on to mastery.

XV

I carry that which has carried me

XV

WAITING AND TAKING

One need not go to Bethesda at Jeruesalem to find "a great multitude of impotent folk" who are "waiting for the moving of the water." We have them always with us, the waiters are many, the takers are few.

In the five porches "lay," always, those who need to take up their bed and walk, as the remedy for their ills. The world's burden of misery and disease, unremoved by the greater medical and surgical skill of late generations because increased by each generation in turn, appeals always to those who are not content to live for themselves alone, and who seek to lift it, if ever so little, from those lying prostrate beneath it.

"He had compassion on the multitude," the very multitude of to-day with which the same five porches are filled; and except one feels the same compassion, coupled with the same knowledge of cause and effect, the most he can do is to place the sufferer in the pool. He cannot incite him to take up his bed and walk.

The impotent are they who, having inherent power, know it not, and hence are without it, practically. The five natural senses are the "porches" or region in which they "lay" and suffer, unable through lack of the requisite knowledge to do more than bear patiently their afflictions.

According to sense-evidence they are "ill with all manner of disease" and something from the outside is the

only remedy. They wait for it, this precious thing, hoping and longing that they may be, each, the fortunate one, for have they not heard that others have been cured by it?

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."

Surely there is something somewhere in the world, far off it may be, which, if one could procure it, would remove abnormal disease and restore normal health—is not this the hope of the heart, both for the sufferer and those that stand by? And no effort and sacrifice to gain it are too great. From the outside, from some one and some thing is expected the desired relief, for our senses tell us that all is external to ourselves; so where else should we look?

Sensation tells us we are afflicted and powerless. How filled are these porches! Each generation lies in them impotent, waiting, waiting, waiting. Some day, soon or late, the angel will come and trouble the water, the great thing will be found; meanwhile, patience and hope.

One must be "a long time in that case" to reach the sorrowful plaint "I have no man to lay me in," for few are so destitute in the midst of affliction as to have no one to make effort in their behalf. Desolation added to affliction increases need, an empty heart and life plus a suffering body, prepare for a Savior; and when preparation is complete the Savior comes.

Only one out of all the multitude gathered together at the pool of Bethesda, so we read, was raised from impotence to competence, from inability to ability, from passivity to action. To-day, only one among the many is

prepared to answer the great question "Wilt thou be made whole?"

All seek relief from suffering, not many seek wholeness as a remedy for it. How should they know that to carry, with a strong hand, that which has carried them, to take up the bed and walk, is the way of victory over suffering, and that this victory is the only lasting remedy? Not till one is "sent" to impart this knowledge, to teach as well as preach, to prove as well as declare, can the voice of the Master be heard and answered.

And not even the Mighty One can aid except the will to be made whole be there. In this, as in all the lessons conveyed by the life of the great Teacher, individuality is unfailingly recognised, the individual will granted its due. If the answer to "Wilt thou?" be "Nay," not even the Almighty can compel. At once free with the freedom of the absolute, and fettered by the bondage of slaves, the individual will brings blessings or curses in accordance with its use. It must be delivered from the bondage to enjoy and prove the freedom.

Wholeness is the universal remedy for universal woe. A house divided against itself cannot stand. No one can serve two masters; he will love the one and hate the other. It is foolish to seek to preserve new wine in old bottles, to make new cloth a part of old garments. Time given to fusing mutual repellants is time wasted. Wholeness is from within, not without, is not seen by the senses or known by sensation but by the logical faculty.

"Wilt thou" look to see that you are not the structural body, but more than the body; not a physical organism merely, but a living soul, whole, or an entity, complete

and perfect, the "original cell" containing all potency for the differentiation that constitutes the varied phenomena of universal life?

The mineral, vegetable, and animal kingdoms are kingdoms of the soul, yet not the kingdom that shall be, for the potencies of the cell demand that the king shall come into his kingdom—the one who knows that all is his own, that all that has been but ministers to that which is to be. Each kingdom in the order of its arriving has testified to the nature of the original soul, has declared its own limitations and prophesied its successor that, so far, has unfailingly appeared.

The human kingdom is the upgrowth from its predecessors, but not yet are all the possibilities enfolded in the "original cell" fulfilled. One mightier than the human man, one in whom divinity is united with humanity, is to come. This unity is to be more than the unity between mineral, vegetable, and animal, of which neither is conscious; more than the unity between animal and man with which instinct, and not volition, is concerned. It is to be a conscious unity, not arriving till human volition has acted thereto and has added its own necessary plus to make the wholeness.

A kingdom without a ruler does not fulfill the law that compels orderly growth, that brings the unfit to survive before the fittest can be brought. The pathway along which this original cell-soul unfolds its pent-up possibilities leads through darkness to light with never a mis-step, a disorderly deviation, till there comes the species in whom is no darkness, to whom all is light, who sees the end from the beginning and pronounces all, good.

The evolution of the original soul gives the differentiation that is the mineral, vegetable, animal, and human soul, all predecessors, each in its own order, of the Christ; the divinity that is the shining center of the "original cell" lighting the whole pathway for him in whom this light also shines, and becoming the crowning glory of human life. "From moneron to man" is exceeded by "from original soul to the Christ"—the greater that compels the lesser. All is one.

Wilt thou be made whole? Then see wholeness, learn destiny from origin, look for the end to be like the beginning, a likeness that can be but incomplete and partial till the end is reached, the destiny fulfilled.

The deep sleep of Adam is to be followed by the rising from the dead to more abundant life for every son of man, a new life that shall have healing for every impotent one who is willing to be made whole, eager to carry the bed upon which he has lain captive so long.

The great push of God in Nature that has brought the human man must be reinforced by his individual push for himself, before the highest potencies of the cell can appear; a push never given unvolitionally, for it must come of intention.

Human life, with all its lights and shadows, is but privilege and opportunity. The Great Soul, great because it is the original unstructural cell, seeks, ever, an outlet, uses one after another till the most efficient be found; and that only is most efficient that permits the manifestation of its original glory. It has its own center of intelligence, is self-acting, self-governing, seeks, ever, nutrition, makes selection, accepts and rejects, builds its house as it goes.

Structure follows structure, vestigial remains show connection one with the other, for all is one. Underlying unity, surface separateness, confronts it when it finds the outlet that makes it spectator of itself. To know itself, to know completely the completeness, becomes the goal, impossible where there had been no spectator—insufficient outlet.

The structure of character, impossible where there is no volition, is to be added to the order as successor to physical structure, as the building hid by a natural veil. Organisation of all within the original compels grades of organisation till, finally, the all is brought into the one.

Evolution is but the unfolding of the originally involved; organisation is but the practical working structure of original potencies, the means by which their nature and power is manifested. As successor to varying organisms must come the one that unifies them, the means for demonstrating the oneness—a man who combines in himself the highest developments of all original potencies; who is, structurally, the combination of physical and psychical at their highest development; a man in whom natural differentiation, whether physical, psychical, or spiritual, finds oneness, and who is, therefore, Lord over all.

Wilt thou be made whole? Then come out from the natural blindness and learn to see, look for the wholeness of God, Nature, and man, of life and destiny. Not the smallest thing in all the universe but has its own place, could not be lacking without unbalancing the universe where is no superfluous. Each, and all, is fit in its own place, yet all but one is unfit for the highest place—the one that can help itself to that end.

Divinity is for this one, only; when attained, his humanity is the vestigial remains that proves his upgrowth. The King enters into and takes possession of his kingdom, for he was born King, and to possess is his right.

From the original cell to the eternal throne is the King's Highway in which each infolded potency travels by unfolding till it reaches the station that is the limit of its powers; stations one beyond the other marking boundaries to be surpassed till the one, of which they were but parts, appears. He may know what they could not know, for, with him alone, is the Power of the Whole. Capable of self-conception, by virtue of this capability under the necessity to conceive of self, by means of his self-conception he is plunged to lowest hell, or raised to highest heaven.

From the natural to the spiritual, through hell to heaven, is a further evolution denied to his predecessors whose limitations mark the stations along this road by which the possible becomes the actual. They can know neither, only he who can experience the torments of the one, can know the joys of the other.

"Carry that which has carried you, lie no longer, but rise and walk" is the command of the Master of hell. "Follow me into the heaven that is within, not without, you. Lying on the bed of the senses, you cannot follow. You must find your feet and walk, you must make your captivity captive. Not from externals comes the strength you need. 'Sin no more, lest a worse thing come upon thee.'"

"The man was made whole, and took up his bed and walked: and the same day was the sabbath."

XVI

I follow the highest law

XVI

LORD OF A DAY

Pure truth, applied truth, demonstrated truth, is the order illustrated by Jesus' life and necessitated by the principles fundamental to it; an order to be repeated in every life, maintained by the same necessity.

To the Jews of his time, according to the record, Jesus was a blasphemer, a violator of the sabbath. Many of his works of healing were performed on that day, exciting the wrath of those who were punctilious in their observance of the letter of the law, whose denunciations were a discordant clangor striking in, like bells out of tune, upon the grateful acknowledgments of benefits received.

Even now, it is far more dangerous to offend the letter of the law than to disobey the spirit of the law; dangerous for those whose peace of mind depends upon outward conformity. Many more than those who are Jews by racial relation are "Jews" at heart, in the sense illustrated by the Jews of the Gospel record. Though the features show no Hebraic type, there is the same insistence upon traditional authority, the same readiness to denounce any departure from it, the same speedy condemnation of those who, recognising a higher authority, act in accordance with it.

"They cannot be right because we are right" is the dictum, without desire or effort to examine their own basis of right. "They violate our customs" is sufficient reason

for even persecution, though the violator may be honestly striving to follow the higher right they do not see.

The sabbath day is to be kept holy, "in it thou shalt do no work." Jesus not only wrought many of his works on this day, openly violating the custom of the Jews, but added to his offense by saying that God was his Father, and declaring "My Father worketh hitherto, and I work."

God and Nature work persistently, without a vacation, till there is developed a coworker that can supplement their efforts by his own—a mighty truth unseen by the "Jews" of to-day who cannot reconcile science with religion, and who see in the acts of those who can make this reconciliation only that which is worthy of condemnation.

What becomes of the whole ecclesiastical scheme of salvation if a man can be a true follower of Christ only by the immaculate self-conception that begets the Christ? What becomes of rites, ceremonies, observances, and canonical laws? Old customs are shattered by one who thus stands forth boldly proclaiming the Almighty God as his Father, and who acts, or does his work, according to this relation, seeing the necessity.

"He has broken our law" because he has discovered a higher law, one that compels the "new covenant" made for perpetual generations with "the seed of Abraham"; a covenant witnessed by every fact of science no less than by every truth of religion.

To be made whole is not for those who, born blind, have not yet grown to where the closed lids open. A recoil, not a glad spring forward, comes of demonstration of a power they do not understand. They can but fall back upon the has-been, and cry aloud their denunciation

of that which, by comparison, has no business to be. Yet, notwithstanding, "the Son of man is Lord also of the sabbath."

The term "Lord God," as found first in the second chapter of Genesis, does not refer to "God" as this word is used in the first chapter. "God" is the absolute; "Lord God" is the relative. The "image and likeness" of God, is the Lord God; the effect of the Cause that is absolute.

This effect is the imperishable, unchanging individuality, or being, that, because it is imperishable and unchanging, is Lord over the whole process by which the resources of its nature are developed, tested, and established in actual life.

As the nature of a seed, the certainty that what it ultimately brings forth will be according to its kind, is unchanged during all the change attendant upon the production of this ultimate, so perfect being, or individuality, is unchanged during the long process by which its ultimate product, the Divine man, is developed. It is Lord over all, one Lord, though variety of product precedes the final product that is also one, for it is the Lord's Christ.

All kinds of men precede the final man who is the upgrowth from them all, the survival of the fittest to which each kind has contributed, even as sprout, stem, leaf and branch contribute to the strong plant that alone can bear the perfect blossom. From the Lord God "walking in the garden in the cool of the day" to the Lord Jesus Christ; from the perfect seed to the final product and proof of its nature, is the seventh day of Creation; the sabbath that was "made for man, and not man for the

sabbath," for it is but the "day" or period of the growth, development, that manifests the nature of Man as the image and likeness of God.

"Remember the sabbath day to keep it holy" is a command that cannot be obeyed till the nature of the sabbath, or seventh day, is discerned, and the "keeping" is seen to be far more than conformity to custom.

Human belief has set apart one day in seven as the day in which no work shall be done, or, rather, which shall afford a complete change from the routine of the other days of the week; a good custom, tending to the welfare of men. But when some men say to other men "You must use this day as I use it, doing nothing that I do not do, else you are breaking the sabbath" they abrogate to their custom, and the belief that institutes and maintains it, the place and power of law, declaring it to be God's law that may not be broken.

// "Why do ye that which is not lawful to do on the sabbath day?" is their demand, making their preferred custom the standard by which all conduct must be regulated, disregarding the right of the individual to have a standard of his own. //

The great Keeper of the Sabbath conceded the right of the Pharisees to determine their own method of observing one day in seven, and disputed their right to dictate to others who did not share their views. He declared need to be more imperative than traditional custom, and defended the right of the individual to determine his own need.

"He granted equal rights to all." Though his kingdom was "not of this world" he inculcated the principle of

democracy as foundation for the kingdom he sought to establish in the world, recognising the Almighty as the only autocrat whose right it was to reign.

Even as David "did take and eat the shew-bread" when he was hungry "and gave also unto those that were with him," though, by their law, this bread was for "the priests alone," so might one, in order to meet imperative need, break, blamelessly, the law of custom, good as it might be for community life.

Here, as elsewhere throughout the record, Jesus made traditions of none effect as compared with the higher law of God that is the law of Creation itself, necessitating individual recognition and conformity as the only way of salvation.

He taught a higher ethics, a constraining self-government that compelled extension to others of the greatest freedom, knowing that never yet by purely human customs and standards, even the best, was a man made perfect. Aids to self-government when needed, they become obstacles when an end and not a means. Determined as law for generations yet unborn, those who accept them as law clamor for its justification, are cheated of their due if the revelations of the new time supersede the old.

This new standard-bearer of his day, proclaimer of the glad tidings that for every son of David there is a savior that opens the way, here and now, into everlasting life, wrought many of his mighty works on the sabbath day, offending custom, and vindicating God; for they were accomplished by the power of God, that, through these works, manifested itself.

The pure truth of being applied to misbegotten conditions of human life becomes demonstrated truth, for this truth demonstrates itself when applied, and the "day," or time, of demonstration is always the seventh, or sabbath, day.

Not stated and definite periods of time, but stated and definite order, to which time is subservient, is taught by the Scriptures, and by Jesus as their fulfillment, as the essential to be understood by all, whatever the custom of sabbath day observance; an order that makes the Son of man Lord over all, for this "day" that cannot change the fundamental nature of Man, and brings the blossom that proves the seed instead, is for Man; Man is not for the day.

Mistaking the lesser for the greater is the blindness of the Pharisees leading to "I am holier than thou. I strictly observe our customs." It can but lead to subsequent mistakes and make it impossible to understand the works that are of God, though accomplished through a man.

Creation is not finished and complete till a man knows himself and proves himself to the uttermost; till demonstration of the truth of perfect being follows upon its recognition and conception. Then, and not till then, is the purpose, purposed from the beginning, carried to completion, Creation finished.

In pure and perfect being, that images, or expresses, the absolute God, is no defect, no ill, no incompleteness; but till this Ideal has become, through human incarnation and the struggles, temptations and victories of human existence, the Actual man, Creation, as a whole, is not finished. What matter the years that belong to time,

whether they be few or many? What matter the number of the days mathematically computed? The purpose is the main thing, the order of accomplishment, an essential.

The "day" of human existence as the day of human demonstration of the God-Ideal, is the "seventh day" of Creation by which Creation is completed; by which the Ideal is made Actual; by which God is made manifest as absolute. Only by means of this "sabbath of the Lord" is the circle made complete, the end meeting the beginning.

In this "day" belong all the works whereby the God-Ideal is proved, and the mortal ideal disproved; the works that prove the birthright of all men. Yet the one through whom these works are accomplished keeps the sabbath day holy, as do not those who fail to understand. He knows, what they cannot see; "Not I, but the Father who worketh in me, he doeth the works."

It is the creative power of the one Mind that, working in the one who keeps the necessary conditions, demonstrates itself in power over human ills; a demonstration not forthcoming except where these conditions are met. Without immaculate self-conception no such demonstration is possible. Never is the sabbath day kept holy where corrupt, or sinful, self-conception rules as accepted truth.

"In it thou shalt do no work."

// The "work," which, in its nearest aspect, is the work of healing, is not done by the one who speaks the word, but by the word itself.// He is but the intermediary through whom the power of the positive word of positive truth is demonstrated. A higher than he works to its own demonstration.

And here, in Jesus' attitude and declaration, is offered an example many modern "healers" would do well to follow; for they have failed to see, some of them, the supremacy of the impersonal and have exalted themselves to its place. Failing to be sufficiently "poor in spirit" they have appropriated that which belongs to God alone, ignorantly crowning themselves with the glory that was before them, and will be after their names have sunk into oblivion.

"The Father" can work in no man as the greater in the lesser till by understanding and right conception He is given place thus to work. "Remember the sabbath day to keep it holy: in it thou shalt do no work"; but if you keep it according to what it is in itself, discerning the end from the beginning, the work that proves God's perfect plan shall be done through you, witnessing thereto.

Would you be a mediator for men, standing between the temporal and the eternal to show them the way out of the one and into the other? Would you be a true healer? Then learn the Christ-meekness and partake of it till, like the fragrance of the flower, it has become the perfume of your life, uniting sweetness to strength, and strength to sweetness.

The power of Thought, the changeless Thought of the unvarying Mind, over the clashing thoughts of many contradictory minds, is to the front in these modern days that witness a revival of the spirit of Jesus' life, in contrast to the persistence of a mere letter. This revival includes the works that are, in their degree, "signs following"; works sadly misunderstood, not only by spectators, but, all too often, by many who seek to participate in them.

No one can see either conformity to, or departure from, plan, till he first acquaints himself with the plan. Whether or no the modern works are according to, or contrary to, the works of Jesus, cannot be known till those works are understood; and they cannot be understood till he, and his utterances, are understood. So long as he is embodied miracle, not to be humanly comprehended, so long must his works remain the incomprehensible and not to be repeated; and so long is the sabbath broken, not kept holy.

¶ Yet whenever a faculty or power, atrophied by long disuse, is quickened to action by a new and true conception of self, it is the sabbath day—the withered hand is healed. When, for the same reason, there is newly inspired effort to rule that which has ruled, to substitute dominion over suffering for subjection to it, it is the sabbath day—the day of demonstration that the greater works, ever, within the lesser to its own ends, completing Creation.

God-endowment established as practical accomplishment, the plan carried out in the building, the impersonal "six days" followed by the personal "seventh day," constitutes Creation as a whole, perfect as a whole, however imperfect, unwise, and not to be desired, much that is incidental to the process of completion may be.

Held by a "silver cord" that never breaks, however it may loosen as we strain upon it to follow our own devices, we come back, at last, to that which is original, waiting our discovery, appropriation and proof.

Break the sabbath as we will, striving in our ignorance to accomplish blindly, blind purposes, one day our eyes open to see a greater purpose, a greater than our own

strength by which it is to be wrought out, a vista whose detail is not brought, at the moment, within the vision; but with him who at first sat and begged, we say, "One thing I know, that whereas I was blind, now I see."

And we, too, take up the bed of our captivity, whereon has lain so long the man of suffering, to carry it as the man of mastery whose right it is to have dominion over suffering. "And the same day was the sabbath."

[redacted]

XVII

The keys of the Kingdom are mine

XVII

THE ROCK AND THE KEYS

The multitude of Christian sects testify to the differing aspects of Christianity, its adaptiveness to the varying tendencies of Christendom. //Each believes it is not only right, but the only one that is right, and, because it is right, all others are wrong. Contentions over points of doctrine, leading in the past to acts directly at variance with the religion professed, though not ended in the present day are so modified as to permit a recognition of motive as important.//

Concessions are made to right motive as the impelling impulse to regrettable differences, and a more charitable spirit prevails. Yet the long-sought gathering into one fold of all Christian sects has not yet come, even though each claims the one Shepherd as its own. As it was in Jesus' day, if this be a literal day, and, equally, if it be but an illustration, so it is now.

"Whom do men say that I the Son of man am?" "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

To wade through the differing theologies of theologians in an endeavor for knowledge of God, to hold fast to some particularly acceptable view that is triumphantly vindicated by one and as triumphantly overthrown by another, is to well-nigh exhaust both the desire and the effort to find in them convincing proof that the theology is what it claims to be—knowledge of God.

While the human race endures differences of opinion will endure with the many, while the ability to reconcile them develops with the few. Always must there be the same contrast between the mass with its many sects and the few disciples, yet, all the while, what the true disciple really represents in this history of Jesus of Nazareth, is the possibility for all. For he is one who has a positive unvarying standard for judgment, and whose judgments, therefore, are not opinions but insights.

This change from one to the other, from the natural to the spiritual, for which the circumstances of life, good, bad and indifferent, are but the preparation, is necessary to the successful work of the disciple, both in his own behalf and for others; a change not hastened by reliance upon any one theology as the highest authority.

The question asked by Jesus of his disciples is answered by them, first, as the mouthpiece of those whose opinions of him were not in agreement. "Some say thou art this, others, that thou art that." How do Christian sects view the Son of man to-day? Some say he was a man, others, that he was God, and each says its answer alone is correct, though charitably admitting, possibly, that others have a right motive for their attitude and conviction, and are, therefore, sincere.

Suppose Jesus now in the world, a man among men as the Gospel history represents him. Suppose him to ask the same question. Would not the answers vary? Would there not be difference of opinion? So far as the record gives us information he was not distinguishable by an exceptional appearance from other men. Though his utterances were exceptional, as were his works, also, as a

human personality he was in no way exceptional, for, "Is not this Joseph the carpenter's son, whose brothers and sisters we know?" furnishes the evidence.

Did he stand at Hyde Park Corner looking with knowing eyes upon the unknowing multitudes that passed him by, would any single him from the throng as a man above all other men? As one who knew them through and through, while they knew him not at all?

The radiant presence so often ascribed to him in the poetical descriptions of modern preachers whose imaginations are fanned to a white heat by the emotions roused in their listeners and strengthening their own, has no warrant in the Gospel story with the exception of the "Transfiguration"—a single incident in the lives of Peter, James, and John.

The humanity of the Man of Nazareth is kept, always, to the fore. As one of many outwardly, and the only one of many inwardly, he could attract no special attention except by his utterances, so different from their own, and the deeds he wrought which they found themselves unable to explain. Doubtless as a Jew among Jews he had the outward characteristics of his race, but, singularly enough, he claimed but one Father while they claimed many fathers. Their egotism was racial, his was personal —for egotistical in the extreme he must have seemed.

What would be the result to-day did one member of a community exalt himself above all others, claiming as his own that which showed them at a disadvantage, and belittled what was to them of supreme value? "Cast him out!" would be the practice if not the cry, even with the "higher education" belonging to present day civil-

isation. Were a savior known, were a man among men understood as a savior for men, the need for his services would be vastly lessened, for such knowledge would constitute a self-revealment.

The answer to the question asked of the disciples would have its equivalent to-day, and for the same reason as then, for these reasons are not confined to any one period of history. They obtain at all times, for at all times human nature is manifesting itself and developing, along the eternal lines, from limitations that are the milestones of its progress.

As the teacher is one who sees when the many do not see, so among his disciples will there be, always, one who sees more than the others, whose vision is clearer, whose understanding has more rapidly ripened, and who is able, consequently, to answer, not according to the opinions of the many, but according to the fixed standard of judgment he discerns. As spokesman for his brother-disciples he will answer the question "Whom say ye that I am?" simply, squarely, and to the point, discriminating between outward appearance and inward substance.

"Thou art the Christ, the Son of the living God." Here is no "they say," no predominant racial attitude, no reliance upon the beliefs of the fathers, no uncertainty or thought of consequences. Only he who can detach himself from these attachments, isolate himself as it were, can give the direct and all-comprehensive answer to the question that concerns only the thing-in-itself.

How conversation would flag were this penetration and attitude necessary in modern drawing-rooms; if all mere repetition of opinions, personal prejudice and bias, were barred out! Would there be conversation at all?

What a disturber of the peace, an altogether didactic and impossible personage in the midst of learned researchers, a Peter would be! What exceedingly bad taste to speak so authoritatively to so many of the learned and wise who humbly declare themselves only seekers for truth! When they speak with humility as seekers, how can any one, especially one not of their recognised number, speak as having found? Such arrogance of ignorance would be treated, would it not? as it deserved—with a stare, and then silent contempt!

Yet what is called "the Petrine doctrine" is cherished to-day, affording, by contrast with the "Pauline," to the followers of each a way of getting into heaven all their own; for did not Peter have the keys, and Paul the revelation? To the follower of neither, getting there seems the all-important thing, and the way, by comparison, of little consequence.

Heaven, as surcease from sorrow, seems a state of bliss indeed, and greatly to be desired, and those who long for it all too often overlook a certain necessity to the desired end—the kingdom. Jesus' teaching emphasized this necessity—that there could be no heaven except as accompanied by a kingdom, therefore no possession of heaven except possessed as king of this kingdom.

The penetration and perception shown in Peter's answer are as essential to-day as then. None who lack them can have and use the keys that unlock this kingdom and disclose its riches, can enter in and enjoy them forever; for, though for all men, they can be possessed only by those who know how to take possession.

The directness of Peter's answer reveals a clear vision,

more to be desired by those who would attain to the great ultimate of human destiny than any possible ownership of the things belonging to the state of consciousness called "this life"; a clear vision not gained from traditional teachings, for "flesh and blood hath not revealed it unto thee." Discrimination between the Son of man and the Son of God, with perception of their unity, the distinct office of each, their united office, the God-ordained end, and how each contributes to that end, comes not from the theologies that are formulated human opinions, but from the Infinite Mind that is God; the source, for all men, of the knowledge that is wisdom.

Each man is "an outlet from, and an inlet to" this one supreme Mind whence all his powers are derived. Not knowing himself as the outlet, he cannot know himself as the inlet till right, or true, self-conception prepares the way for revelation and demonstration.

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

From within, as well as from without, must come the knowledge necessary for accomplishment of the great purpose of life. No bird can fly with one wing. The hard facts of science must be accompanied by revelations of eternal and unchanging truth, or there can be no flight through "the open firmament of heaven."

Whatever is, has a reason for being. The thing appears to the senses, the *raison d'être*, to the faculties, or inner nature. These outlets from the one Mind, active within a man, constitute him judge and jury for all that appeals to the senses. If he be acquainted with the law, the eternal law of logical necessity that never varies, his

verdict will be in accordance with eternal truth whatever the phenomenal appearance, for truth is revealed to him.

Soon or late in the great school of life revelation supplants superstition, that, unfed, dies its own death, freeing the human tree from a parasitic growth. Never can mere human belief, kept from change by strenuous effort of the will, constitute the "rock" foundation of the Church of Christ against which "the gates of hell" shall not prevail. Absolute truth alone can constitute such foundation, offer such unassailable defense; for though all the armies of the world should combine to destroy it the effort would be unavailing. Its nature is its defense.

No church that fails to distinguish between the personal Jesus, and the impersonal Christ, and to teach men so, can rightfully claim to be founded upon the true rock, or to be possessed of the keys as successor to Peter. "The understanding of life is essential to right knowledge of God, and, equally, right knowledge of God is essential to the right understanding of life." Both keys are necessary to the opening of the locks that guard the secrets of the eternal. Mysteries are no longer mysterious, but become plain and open to those who possess, and know how to use, the keys—to true disciples, for "Unto you it is given to know the mysteries of the kingdom of heaven."

The possibilities of a man, in himself, to himself, from himself, through his individual connection with the One Mind, supplant, when discerned, all uncertainties and happenings, a definite end in sight, to be reached by their right development.

The natural man—like other men outwardly, but the Divine man inwardly—Jesus, the Christ, was only Jesus

the carpenter's son, the son of Joseph, to those whose vision could not penetrate the surface and discern the noumenal back of the phenomenal. But a Peter is one not deceived by appearances, and possessed of the active faculty of discernment, necessary to the reconciliation of the natural with the spiritual. He discerns the lesser, the greater, the relation of the lesser to the greater, the eternal purpose involved and ever to be evolved to a consummation. He sees Him that should come as having already come, the prophesied become the present, and the future, therefore, as definite and sure. The range of his vision is from Origin to ultimates, not only as abstract truth and logical necessity, but as a present and particular individual instance of it that covers the whole ground as actual fact.

"Thou, the human Jesus, whose brothers and sisters we know, art more than they and more than we; for thou art that which should come—the Christ-consciousness begotten of immaculate conception. Thou art the Christ, the Son of the living God, in thought, word, feeling, and deed, in all motives for action, in all that constitutes the inner man. Thou art this Son, dwelling, by human incarnation, among many sons of Adam, the only Son of the living God among many sons of many forefathers. Thou art the inevitable and the only truly profitable, the quick among the dead.

"Thou art the doer of the Father's business, we, the doers of many devices. Thou art the pure and perfect One, hidden in the bosom of the Father from the beginning, come forth in the person of Jesus of Nazareth, clothed with common humanity, the proof that God is

manifest in the flesh. Thou art he that should come, that is come, that shall everlastingly remain, because thou art the Highest. Thou art he that shall know no more time because thou art the fulfillment of all times, the perfect blossom from perfect seed. Thou art more than a man, thou art the Christ of God within a man, imperishable, eternal."

Peter's answer is that of one of many spectators of the scaffolding who discerns the building hidden by it; a discernment for which some knowledge of the architect's plan is necessary. The bewildering complexity and density of the scaffolding hide for the one who is without knowledge, but reveal, to the other, the end to which it is a means.

XVIII

By the indwelling Christ I am transformed

XVIII

TRANSFIGURATION

"According to plan" can be the verdict only of him who has seen the plan. Unto this "high mountain apart" come those who are prepared for the transfiguration of life—only the few; Peter, James and John; for the transfiguration of life and the transfiguration of self are included the one in the other. An indefinite idea of self compels an indefinite idea of life that can but lead to indefinite conclusions, and make one subject to every wind of opinion that blows. Here can be no rock foundation for living, for past, present, future. The life of sensation, supplemented by the intellectual life, narrowed to a groove by a sectarian belief, is the average life whose present is reality and whose future is a hope, not a certainty.

Sensation, either physical, intellectual, or emotional, is an unsafe standard of self and of life. Too personal to be impartial, its tendency is to lead away from instead of to, the core of all. Something impersonal, and the concentrated attention that can deduce what, by its nature, it compels—a deduction that, whether supported, or contradicted, by sensation stands as definite necessity—is the great need for those who, tossed and torn by the tempests of physical, intellectual and moral sensation, face, some day, the end of their endurance. For except, in some way, life become transfigured and new strength

be gained, despair becomes the portion of those in whom overdevelopment of the intellect has atrophied the heart.

But few have escaped encounter with this paralysing foe. There are times in the outwardly smoothest lives when, all in a moment, it may be, a veil lifts and one stares into blankness compared with which tangible horrors would be welcome. Its waves engulf, all light disappears, and a great darkness presses as a weight crushing heart and soul and mind to a shapeless point where all is nothing, and nothingness is all.

To be brought up into "an high mountain apart"; to stand, as it were, outside the personal life as a spectator of it, rather than as the one who is undergoing it, is to gain a glimpse of its glory—a transfiguration that impels the acknowledgment "It is good for us to be here" whatever the experiences that have brought us, sorely wounded and weary it may be, to this "mountain apart."

What human life is impersonally, and to what it leads, is the only surety for the hoping, fearing, wavering, penalty-paying personal life that, without such transfiguration, can but crawl on the levels of sensation, choked and blinded by the dust it is too feeble to escape.

But this glimpse, though brief, reveals the personal life as but the proof of the impersonal; the personal verification of the eternally true; the personal building according to everlasting and everlastingly necessitated plan, that proves the nature and beneficence of the plan as the very best possible; that scans existence as a whole, and sees the relation of "this life" to the whole of life; that sees, shining far off as the Sun of suns the emanation from the eternal that, entering into conditioned existence, emerges,

finally, from all conditions, crowned with its achievements, proved lord and master of all that conditions contain and can impose.

The gospel that is really a glad tidings must bring this transfiguration to those who, born blind, have not yet truly seen, for whom the cradle and the grave have been boundaries no man may pass except, possibly, by competitive theological routes. Without it, however one may label himself, and however great his store of knowledge, one thing needful is still lacking and his life is barren, by comparison with what it might become.

Transfiguration reveals a greater self beside which the puny self of physical sensation shrivels to nothingness, and one "sees no man save this self only"; for no lesser man is worthy of survival. Ever must the outward man perish, ever must the inward man be renewed day by day till he has reached the stature that proves him Son of the Highest. "Thou art the Christ, the Son of the living God" is the supreme verdict, for there can be naught higher save God alone.

From the Absolute, through the conditioned, to the unconditioned again, because all has been encountered and subjugated, is the trend and order of human life revealed to him who can stand upon the Mount of Transfiguration. Moses and Elias, any and all prophets whose voices have sounded in the world, talk with him, understood now, the fulfillment of their prophecies made plain.

Adam is truly the son of God, but a Jesus Christ is the "only beloved Son"; for he who is the upgrowth from developed and proved powers and capacities is more "pleasing" than he in whom they are only latent and

undeveloped. The innocence that is ignorance of life and its meaning, is natural; the sinlessness that is the result of knowledge and victory is more desirable.

The child is beautiful, the man is admirable. The innocence of childhood must be lost, there is no other way if he shall become a man. To eat of the tree of knowledge is inevitable, and in the learning will be a mistaking till he has learned enough to see that an all-conquering manhood is the only true goal.

The beloved Son of God is but the blossom of the natural Son of God, the revealed glory, hidden in the seed, brought forth to shine in all its splendor at last. Blessed are those who can see the Christ of God shining through its human incarnation; who can "lift up their eyes" and see Jesus as he in whom dwelt this Christ that is for all men; who can come down from the mountain carrying this vision in their hearts, and make endeavor to embody it in themselves till the disciple has become as his Master.

"Tell the vision to no man till the Son of man be risen again from the dead."

Can such a glimpse of the eternal, and, to the senses, intangible, be imparted to those who, able to see only that which meets the senses, demand this kind of evidence? Till they, Sons of man, all of them, have risen from the dead to a search for more than the dead? Can light reveal beauty to eyes that are closed? With boundless compassion for all, Jesus' words and work were for those who could receive them. Those who were not ready to receive them—which was the only wise method of receiving him—went their own way, not in his way.

The new light on the Gospel narrative shining in the

world to-day, revealing a significance, power and beauty heretofore unseen, can be a leading light only for those whom experience has ripened till the "single eye" has developed—a concentration of desire and intent upon the purpose of life that marks the truly wise men who are led to the house of the young child that cannot be found by those whose only mission is to slay.

Doctrinal Christianity is transfigured when this light shines upon it; the human accretions that have disguised, rather than revealed, its truth, fall away, and the white Christ, the Son of the living God, stands forth to draw all men after him. Wherever, the wide world over, a man has experienced this glimpse into the hitherto unseen that gives transfiguration, has had this beatific vision, there, from that time forth, is a follower after the Christ, whatever the name by which this universal Christ be named. Such know what is beneath the name, and no name is for them a foreign tongue.

The One makes all of kin. True Christianity unifies, not divides; it bears the torch, not the sword. Destruction by enlightenment is its only method of warfare. The shedding of blood but waters the ground where lie the seeds of evil, ready to spring up and bear red fruit that shall poison him who eats.

"Oh! the long, long procession of pilgrims seeking their Mecca, seeking without seeking, following one direction after another as some one points the way, weary and disappointed often for it leads nowhither; and always with them, unseen, walks the Christ, waiting to be revealed to them, waiting to lead them, through Transfiguration, to the true Mecca—everlasting sonship with God."

He who has seen and been led, who has knelt in the holy place at last, goes back to daily life and future years with a calm certainty and serenity not to be destroyed by whatever they may bring, a peace in his heart, a strength in his soul, a power in his mind, that make him conqueror of himself and helper of his kind. His are privileges not known before, he is coworker with God; all experiences become but opportunities to make manifest his consciousness of oneness with God. Walking with the Christ, unseen of them, he walks before his many brethren to lead them, as he is led, to the great peace that dwells at the end of the great quest.

Not upon the Mount of Transfiguration, but below in the valley, untouched by the white light, dwells the son of man that is "lunatic and sore vexed"—the demoniac. Beneath, the possessed; above, the delivered.

How wonderfully is carried out in Raphael's great picture this lesson from the Gospel narrative. Below, in the person of the youth, a lunatic and vexed humanity, mad with much knowledge that rendeth and teareth but does not deliver; that runs the scale from one extreme to the other; that casts now into the fire of emotionalism, and then into the water of rationalism, and leaves him still captive; that "throweth him upon the ground" to wallow there to add knowledge to knowledge, while far above him upon the Mount of Transfiguration stands humanity clothed with divinity, shining with the light of the Infinite.

Around the demoniac, pitying and eager to offer aid, yet conscious of their own inability, stand those who compare opinions, and those for whom the suffering is the one absorbing fact. Help sought is not there found, the

remedy does not belong on that level, it is from above. "This kind can come forth by nothing but by prayer and fasting." Deliverance for the captive can come only from aspiration toward the glory revealed by the transfiguration of self and of life, and by abstinence from the thoughts that create the "lunatic and sore vexed"—an ascent from the natural to the divine by "bringing into captivity every thought to the obedience of Christ."

The power of thought as the creative force in human life; its opposite results according as it uses or is used; the natural captivity to evil and suffering when it uses; the deliverance from such captivity, making it captive through enlightened use of this force; the necessity for a fixed standard of judgment that there may be this enlightened use; the need for the desire and the will to climb the mountain and learn what there can be revealed; all is illustrated in this scene pictured in the narrative and on the canvas of Raphael.

Great artists, like great muscians and great poets, are seers; it is their seership that gives them power, that compels them to create and makes their creation a revelation of the unseen. The world owes more to its seers than to its philosophers, and most to those who are seer and philosopher in one; for he can stand upon the mount and in the valley, with the Christ and with the demoniac at the same time, seeing the untransfigured and the transfiguration, undeceived by the natural, drawn by the divine.

He is the immediate outlet from, and inlet to, the Infinite Mind, that is an aid, an invaluable aid, to those who are groping for a way out of sense-bondage; exchange of sense-bondage for intellectual bondage is not deliverance

for the soul. The "glorious liberty of the children of God" may be theoretically possible to the philosopher, his philosophy may lead in its direction; but the thing itself can be laid hold upon and appropriated only by the seer.

Outer court and inner temple belong together, yet one is not the other and both but lead to the holy of holies. The combined seer and philosopher creates in himself a new man into which flows the divine life to vivify and sustain, making the new man God's man. Ever is there this inflow where there is a receptacle instead of an obstacle. Only through self-revelation and transfiguration does the receptacle supplant the obstacle. With the obstacle, Christ comes to his own and his own receive him not; with the receptacle, Christ enters in and abides.

Turning to the traditional view of this incident as a literal occurrence in the life of the historical Jesus Christ, one asks, "How am I affected by the fact that three of His disciples had a vision as they stood with Him upon the mountain? Of what practical use is this to me?"

Probably the reply would be "This vision was an added proof of Jesus' divinity"; a reply which means that this divinity was, and ever will be, for him only; for he was unnaturally conceived and born of a virgin. Because he was the only Son of God, he had, and could have, no fleshly father; and we are bound to acknowledge him as this only Son who, thus conceived and born, has power to save us from our sins and ensure us a peaceful hereafter.

But the inquirer does not see why he is thus bound, nor why he must accept this explanation which, for him, does not explain. He is seeking for something practical,

something that may be for all men instead of for the one man who was the one exception to the general rule. He knows the needs of others by his own, the hunger of heart and mind that, under the surface of life, are well-nigh universal. He cannot still this hunger with an unquestioning belief in the miraculous, and not to be understood because it is unexplainable.

Such answer leaves him where it found him except, perhaps, with a stimulated determination to seek till he finds. His own feet may not press the geographical mountain. Even did he stand bodily where Jesus and his disciples are reputed to have stood when Moses and Elias talked with Jesus, he could not have the same vision. The occurrence as literal was not one to be repeated, could have no verification as the experience of another.

Contrast with this position a view that makes such verification possible, that enables one to gain for himself proof that humanity is transfigured by divinity, the human life by the divine life; a transfiguration possible in all localities, in all times, not as an evanescent emotion but as a vision, or clear seeing, that results in the actual transformation of a man into that which is seen.

Which view will accomplish the most practical good? Which mountain will afford the most entrancing vision? The local mountain, or the possible mountain existing wherever man abides?

The transfiguration of consciousness—with all that flows from it as practical result—through the transfiguration of self and of life that comes of self-revelation, is a possibility big with promise of abundant good for all mankind; a rising from the dead that makes real the vision of

the mount; that speaks, as example, with a force no mere words could possess.

Every man is Adam, and every Adam is the natural Son of God. God and Nature have produced him. A new man within him is the orderly consequence of natural existence. To "make in himself of twain one new man" is the purpose of existence that must become his own purpose.

He knows, first, his relation to Nature, for this is the most obvious. His sense-consciousness puts him in touch with her. His intellectual accumulations are valuable within their own limits, but they do not make him this new man. The intellectual-natural man is but an improvement of the kind, not a change of kind.

He must know another kind to know the "twain"—a man in his relation to God. This is occult or hidden, not sensibly obvious, and so must be discerned. With discernment comes self-revelation that transfigures the natural because revealing its relation to the divine.

Knowledge of the spiritual is to be added to knowledge of the natural that, through this combined knowledge of the two relations, a new man may be made—a transformation of these relations into a living, concrete embodiment within the outwardly natural man.

"The first man, Adam, was made a living soul; the last Adam was made a quickening spirit."

Jesus "who is called Christ" is an example of this new man, "made of twain"; made of the original relation to God as well as of the relation to Nature; as such example, far above his brethren who are learned Nature-ward and believe only traditions that are untrue God-ward; yet,

also as their example, the testimony to their own possibilities, the proof of what they may become.

The relation to God, the great Principle of Nature, is always virgin, pure and undefiled, and so must it be conceived. Not separate and apart from, yet distinct from, the relation to Nature that gives bodily structure, it is the relation that, immaculately conceived, gives soul-structure; both structures accompanying the making of the new man, the living proof of the true fundamental and eternal relations and of their unity.

In the valley of relation to Nature, with no real knowledge of relation to God, the demoniac; on the mountain, the white and shining Christ; both on the mountain and in the valley the Master of the demoniac, through the incarnation of the Christ.

Not by intellectual research into the kingdoms of Nature alone, can a sore-vexed humanity find the unfailing and permanent remedy for its woes. Science without religion is a statue without a soul. The kingdom of God must be added to the kingdoms of Nature as an object of search and demonstrated knowledge, not as a belief that cannot be supported by evidence. Religion without science is a soul without a body; without a practical supply for a practical need.

The seeker for knowledge must seek, soon or late, on both lines, find on both that which, united in him as a human being, he himself unites as the new man made of twain. The wall of partition between Science and Religion is to be broken down, will be broken down when the glorified Man of the New Testament is seen to be the product of both, thus truly Master in heaven and on earth.

The Great Adept, the real Master, possessor of knowledge of God and of Nature, knower of the secrets of each, demonstrator of the secrets of both, doer of signs and wonders because, first, doer of the Father's will, is the apex of the triangle whose broad base is Humanity, whose vanishing point is Divinity.

Grown from the soil of natural consciousness wherein was the seed that is the "image and likeness" of God, a seed energised and germinated by the "infinite and eternal energy from which all things proceed, and to which they are related," he is the fruit from the seed that proves its nature. All conditioned stages of this growth are below him, above him is the expanse of the limitless eternal of which he is a free citizen for he has won his freedom.

He is the concrete form of the original "Likeness," the Ideal made Actual, a glorified Son of God, yet brother to all mankind who will gently lead those who ask his aid along the way in which he has, himself, traveled till they, too, willingly following as he leads, stand side by side with him.

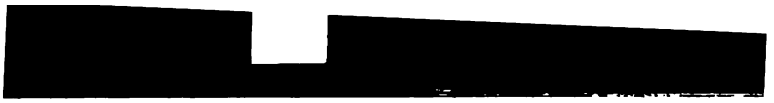
Not a temptation he has not met, an obstacle he has not encountered, a heartache he has not known; he knows all their sorrows and weaknesses, they are to know all his victories; for, because these have been overcome they, too, may overcome.

Instead of being separated from his many brethren by an origin and manner of birth that make of him one forever apart, he is of them, with them, and for them, as he is also of God, with God, and for God; the living bridge over which they may travel securely to enter into the kingdom of the one Father.

When everything else fails, when life has lost its savour and become but a tasteless round of drudgery and pain; when the last string on the harp of hope has snapped and the last note has died into silence; when one but walks among the dead, himself more dead than they, then transfiguration of life through revelation of its meaning, transfiguration of self through revelation of Origin and destiny, transfiguration of Christianity through revelation of its founder as truly the Elder Brother, give new foothold, new heart, hope, and courage, new strength to take up one's life again and transform it into this vision of the Mount.

The past, whatever the number of its years, the penalties of its ignorance, becomes as a day and the limitless future stretches onward illumined by the light of the mountain-top. Whatever it may contain, all is good, for infinite Love rules all the way.

A new man, made of twain by adding the knowledge of the mountain-top to the knowledge of the valley, is to travel this illumined way growing, as he walks, into the fair stature of the Christ, loving his brethren with the love that seeks no reward, giving all and asking nothing but that they may become this best that the infinite Love demands—demands as the only fittest to eternally survive the process of its making.



XIX

Drawn by the Father, I walk steadfastly upward

XIX

STEADFASTNESS

The transfiguration, to the mental vision, that leads to the transformation of the inner life regulating outward conduct, because a new standard for judgment, a new purpose and a new way of attaining it have been revealed, is an experience that is carried to successful demonstration only by a steadfastness that cannot be moved. The one member of a family, a community or nation, who first ascends this mountain is offered every inducement to regard the vision as a mere chimera, a momentary delusion, and to accept, instead, the sanity of the level.

Believing implicitly that he is the "lunatic and sore vexed" and they the sane and reasonable—for is not his mysticism the utterance of a mind distraught?—they render judgment according to their own standards, pitying him if they care for him, ridiculing, if not ignoring and ostracising him if there be no ties of relationship or friendship.

Among them "he hath not where to lay his head." Where they are at home he is not at home, for he seeks an eternal home. He has seen from above, they are still seeking from below. From above he has penetrated their darkness, without the vision they cannot penetrate his light. Content in their natural relationships to environment and to each other, he can be content only with the attainment of what the vision discloses—the greater that includes the lesser as cannot the lesser, the greater.

"Come with me" says one after another, "and I will show you treasures of knowledge among which you may dwell to your own enriching"; and among them all is none who has freed the demoniac. They know well his anatomical structure, have observed most carefully and discussed most learnedly the symptoms of disorder, have analysed so thoroughly all that, as tangible, is capable of analysis, have tabulated and gathered into vast tomes the results of their work; and all because of devotion to truth, as their limited vision discerns it, and to mankind as well.

Yet because of the higher revealing he cannot make himself at home where is not his home. He is from above, and because he is to be "received up" he must "steadfastly set his face to go to Jerusalem" (vision of peace).

Granted that the historical Jesus made this literal journey to the city mentioned, there to meet all that reads as history, again, of what practical value to you and me? The heart swells to bursting with the emotions roused by the picture of this pathetic, patient figure traveling serenely to a doom he will in no way seek to avoid; a heroism that challenges the wonder of the world.

As a course of conduct under such circumstances it compels and wins our admiration; but what part does it play, if any, in the great Cosmic scheme by which we of to-day are to fulfill our destiny?

Though he was there to be put to death, and knew that he was to be put to death by those in authority; though God had planned this shameful death for His only Son (?) to satisfy justice and give Himself an excuse for forgiveness of mankind, the mere fact of the journey, the explanation of the necessity, do not aid to-day those who have been

ripened by experience to where they seek the best, that they may do and be the best. Though Jesus went to Jerusalem, though to a certain man who offered to follow him he replied "The Son of man hath not where to lay his head," unless this incident has a meaning beneath the surface, what has it to do with human life to-day?

Yet so symmetrical is the life of Jesus, in which so many small, as well as large, incidents have place, symmetrical because the carrying out of the Cosmic scheme, it offers an inspiring help at any and all times. Some one or more of these details applies to the circumstance of the moment, the complication with which we are wrestling in the endeavor to see our way and act worthily; applies with a force and clearness that dissipates the enshrouding fog, revealing the path in which we shall walk.

If we do as he did we shall find our way, because he is the finder and follower of the way that fulfills the law governing human existence. Equally with him we are under this law, equally with him shall we, too, experience that to which it leads if, stimulated not only by his example as this is written, but by knowledge of the meaning of what is written as well, we do our part.

To press steadily forward toward the great consummation whatever the obstacle, the difficulty, the loneliness; to aim for divinity as our right by virtue of our origin; to set the face steadfastly in this direction is, finally, to be "received up." There must be no harking back, no looking with longing regret upon what is left behind. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." If that which was is of more value than that which may be, there is not yet

fitness for possession of the kingdom that is above all other kingdoms.

The steadfastness that stands unshaken whatever the confronting conditions, the infinitely greater value of its promise than the value the best of them can offer, the single-mindedness and whole-heartedness that cannot be lessened by the attractions of the natural state of consciousness, are imperative. When 'Follow me" is met by "Suffer me first to go and bury my father," or "Let me first go and bid them farewell which are at home at my house," then the following of the higher is not first, but last; its value is least, not greatest.

Fitness for possession of the kingdom from whence we rule over all other kingdoms, fulfilling the prophecy "ye shall be as gods," is positively essential. The requisite is not a belief that the historical Jesus was God. This kingdom cannot be bought with a less price than that the Almighty Purpose demands. Things can be bought with things, an exchange of one for the other; that which is no thing, but a state or condition, can be obtained only by fitness for it—the law governing possessions permanent because they are not things.

The would-be initiate can receive his higher and higher initiation only as his face is steadfastly set in the higher direction, counting as gain all he experiences whatever the surface loss, leaving behind what, formerly, was of great value. If he cannot give one for the other let him not complain if he fails of initiation. No one and no thing deprives him, he but deprives himself of the great reward; for it can be no real reward to him till its value is beyond the price.

Such steadfastness requires the consecration of the whole man to the object wrought out of life as a whole, a consecration so exacting, so all-demanding, as to compel a fixed attention that makes of the smallest act an offering on its altar. Acts as trivial as putting on one's clothes, and saying "Good morning!" and eating one's breakfast, are to be performed with the great end steadily in view, for they can be done well or ill; well, with this steadfastness, ill with a false conception of their place and value.

Nowhere but at the end of the way may this consecrated Son of man lay down his head and rest, his work accomplished. Short of this accomplishment he has no abiding home, he may not stay, he must keep moving, moving on and up. To look back with longing is to stand still, to crystallize. However weary the head he may not lay it down, the time is not yet; he must feel, instead, the supporting arms that never tire, the throbbing heart of infinite Love that gives always when needed new vigor for the journey.

Natural attraction makes going down-hill easy, gravity aids descent. Divine attraction is in the opposite direction and compels ascent. Ascent is more difficult because gravity is to be resisted; without steadfastness it cannot be accomplished; without perception of what waits at the top, and realisation of its value, there will be no steadfastness.

It is well to say one's prayers every night and morning, to ask a blessing upon the food spread upon the family board, to go to Church regularly every Sunday, whatever the weather, to refrain from falsehood, theft, and the venting of anger that would strike a murderous blow, and

to have a comforting consciousness of having fulfilled a religious duty; to be one of many who, having done the same, give you their approval as you bestow upon them your own. This is not only well but best for those who see no farther, but for the one out of many who has beheld, even in the flash of a moment, the unveiled glories of the Mount of Transfiguration there is a better, waiting for him to reach it; a better that enters more intimately into daily life, not separating its affairs into secular and religious, but making the secular religious and the religious secular, binding all together in one effort for that to which both are but tributary.

Acquaintance is more limited than intimacy. He who would become "Jesus, the Christ," the "beloved Son," must be intimate, not merely acquainted, with God; so intimate by right of sonship and its acknowledged value as to make this intimacy manifest in every act; the divine life, to which it leads, manifest in the natural life as a growth in a womb that shall outgrow the womb and stand for itself, complete in itself, outside of and beyond the means that shaped it to this end.

One cannot read Jesus' utterances as recorded in the Gospels without being struck by this note of intimacy with God in contrast to the note of intimacy with the things of men sounded by those among whom he moves and works. With these he was acquainted, but not intimate. The contrast is vivid and most instructive. If he seems aloof from the common life and common needs it is but the aloofness of this intimacy, to them unknown, remaining unknown even to-day except by those who, understanding and feeling the language of mysticism, know Jesus the Mystic.

He was of God, intimate with God and acquainted with men; they were of men, intimate with all that pertains to men and but slightly acquainted with God. In them extremes diverged, in him extremes met; with them, discord, with him, harmony. Foxes have holes, birds have nests, all have their natural limitations and habitations; but because the possibilities of the Son of man are far beyond, the limit of their attainment is not the measure for him.

He is not at home with what, for them, is all-sufficient. Beyond, far beyond their best, lies his best toward which his face is steadfastly set. Though he may pause to help the feeble, the peace that lies beyond strife, beyond mere instinctive self-preservation, is his only abiding home. This peace is won, otherwise it is not given; it can be for none less than the Son of man, for none less than he has capacity for winning it, and he wins it through intimacy with God.

Jesus with a natural home, as the son of the carpenter, then as a wanderer and a helper of men on the direct ascent to his abiding home, is never a more inspiring example than when contrasting natural ties with the divine attraction.

"Thy mother and thy brethren stand without, desiring to speak with thee. . . . And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

How often has this incident been quoted by rational moralists as showing Jesus' defect of character, a defect impossible were he what many believe him to be as the

Divine Incarnation. To ignore, and even deny, natural ties, the love of a mother that went with him to the cross, a love too strong and enduring to be turned aside by any rebuffs, is no evidence of divinity, they say, but of a very faulty human nature instead.

Again "the letter killeth but the spirit giveth life." He was first "subject" to his parents like all men, then, also like all men when the time is come, he became subject unto the higher relationship that occupied the first place in desire, thought, and deed. Seeing, feeling, thinking and doing as, first and for always, the Son of God, and, afterward, the Son of man, reversing the natural order that is first the Son of man and afterward the Son of God, he brought this higher relationship into actual, practical life as the one thing needful to round out and make complete the human existence that can end only in demonstration of the original and eternal.

Love of the fleshly parent and brother is not less, love of God the Father is more; desire to fulfill all natural duties is but increased by desire to "be about the Father's business" as the one object to which all other objects are relative. When what is required of the Son of God is the key-note for the life of the Son of man, all concerned with the same object, having the same desire, become the nearest relatives; for they, too, are aiming to do the same will of the same Father, and Master and disciples are one family.

The life of the Son of man as the Son of man is, by its nature, temporal; the life of the Son of God as the Son of God is, by its nature, eternal. The spiritual tie supersedes and outlasts the natural tie by absorbing it into itself; not by condemning and destroying it, but by raising

it to a level whereon it can grow and blossom and bear fruit beyond its fruitage in the natural life.

Out of the great human family another family is to be formed, for the evolution that brings a better than before brings, eventually, the best that can be. Men become members of this higher family only as they see and serve this object of evolution, as they become disciples, having been seekers, who are ready to leave all to follow after it. The loyalty and devotion of one to another in the visible family is a foretaste of the love and devotion of one to another in the invisible family, for the uniting bond is one that cannot be severed by death.

The love of a husband for his wife, and of a wife for her husband, that both vowed was eternal, is supplanted by love for a new husband and a new wife; a child may come to regard more lovingly than its own mother one not its mother; a friend vowing lifelong loyalty may become a lifelong enemy. Natural loves, good and necessary in their own time and place, are but temporal unless they are made eternal by a higher love that takes them into itself to revitalise and nourish them with an element that ensures perpetuity.

Never can real religion demand the ignoring, the severance, of natural ties, because detrimental to a holy life, as necessary testimony to the sincerity of the convert. When made it is the demand of fanaticism, not true religion, and it serves very human purposes rather than the Great Purpose. Human love is the natural and necessary preparation for the Divine love, which would fail of appreciation were it not for the contrast offered by a love that is limited to time and proved capable of change.

The Divine love is no substitute for natural human love, however it may be made to serve as a substitute by those who have failed to experience the other; rather is it the quickener, protector and preserver of each and every normal human love, tending to elimination of the selfish element always more or less present, and lifting to a plane whereon is sought, not its own gratification but the highest good of the one loved.

The invisible family is made of those who can love unselfishly, who can really, not merely avowedly, prefer others before themselves; who make, with silent lips, their daily lives, their thoughts as well as deeds, an offering to the eternal; doing, if need be, that which will bring to them condemnation and distrust if necessary for the real good of others. Members of this family "serve God daily in his temple," for the true service of Humanity must be, first, the enlightened service of God. Wisdom, not passion, not even the passion for self-immolation, must direct the serving, the wisdom whose clear eyes cannot be veiled by tears, whose vision is not distorted by undisciplined impulse, for it discerns the final outcome.

Never could Jesus' fleshly mother and brethren have been more near and more dear than when he spoke of doing "the will of my Father which is in heaven" as the tie between him and those who should be of his perpetual family. Steadfastness to the Great Purpose to be carried out by means of human life, is steadfastness to the true place, value, and significance of every normal relation in that life. To "go up to Jerusalem," up to the everlasting peace that comes of reconciliation between the natural and the spiritual that alone can make the Divine all in all,

is to be able to make this reconciliation between all that belongs legitimately to "this life" and life as a whole; and to serve the great end by serving all according to its place in the world.

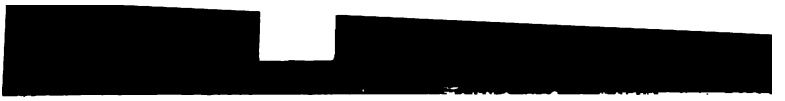
No one who loves not his neighbor as himself through seeing, because his neighbor is equally the natural Son of God, his own destiny as his neighbor's destiny, can manifest God in his life whatever may be his philanthropic efforts. "Yet one thing thou lackest" must be said of him, even though he win the applause of the world.

Jesus does not offer the example of a philanthropist, as this term is commonly applied, yet is he the highest possible example of service for others, of a life given utterly to this service because given to the "Father's business." Recognition of equal rights and equal possibilities, of every man's relation to God and ultimate attainment to use of the power of God, was the basis of his efforts, steadfastly made, whatever the conflicting circumstances or results to himself.

No man will aim for and aid the coming of a good for others that is far beyond what he discerns as a higher and to be desired good for himself; what he desires as the best possible, will be the best possible for them. Few men will give themselves to the securing for others what, in their heart of hearts, they wish for themselves, yet this must be the attitude of the true savior of men, for circumstances will test, not only his sincerity, but his freedom from self-deception; for if, believing himself to be governed only by aspiration, he is really influenced by self-ambition, his work, however in any way profitable to others, will lack the element that gives lasting value.

Patriotism is the love of home raised to, and included in, the love of all homes and those who dwell in them. The patriot will give his life in their defense. Statesmanship is the not only wise but loving administration of family affairs raised to like administration of national affairs. The true statesman yields, always, his personal ambition for the good of the whole. The patriot and statesman are men lifted from limited to larger relations that include the limited; to a work for all that includes work for the near and dear.

Never was more striking evidence of failure to understand the mighty Man of Nazareth than is afforded by unfavorable criticism of this incident in his life—that wonderful life in which each word and act, like a shining jewel reflecting a light greater than itself, has consistent place in a consistent whole. The example it offers of steadfastness to an ideal is sufficient, had it no other value, to rouse the desire to emulate it; for it appeals to the nobler emotions that scorch and wither a mere selfish self-seeking.



XX

As master of my experiences,
I triumph

XX

THE BLOSSOM

The journey to Jerusalem which one may make while pursuing his daily avocations amid his natural surroundings, which one who would carry to practical realisation the vision of transfiguration must make, is but part of the demonstration demanded of the Son of man who would prove himself the Son of God. The way of the Christ is the upward way; in his own personal consciousness the way of Jesus is this same upward way, though, outwardly, he is going down to death.

The triumphal entry into Jerusalem, commemorated to this day by ceremonial rites of the Christian church, is triumphal, not because of the acclamations of the multitude, but for other and deeper reasons demanding of all men the same triumph. From being an insignificant feature in the picture, the ass's colt becomes an important factor in the interpretation that reveals the incident as part of a complex whole; a complexity that resolves itself into extreme simplicity when the two genealogies and their relation to the principles illustrated by the book, Genesis, are understood.

However welcome to his ears the plaudits of the spectators may have been, however great their willingness to yield their garments, to lay palm branches in his way, this occurence can have no practical value for men to-day unless, at its heart and core, it is something they, too, can find and

prove practically helpful in their own life journey; a helpfulness not to be measured by the emotions but by actual accomplishment in the individual life.

The literal Jerusalem is many, many miles away, its streets, that rang with welcoming cheers, may not be traversed by those chained by circumstance to a remote part of the world. Even if one by rare good fortune were to find himself there, the voices are silent, the palm branches long withered. Only the ghost of the past remains, though a vivid imagination may sometimes succeed in reproducing for itself the reputed scenes of long ago. But for him who is able to see and feel abiding reality this dead that buries its dead is behind him, and before him, always, wherever he may be, is the Shining One who says "What is that to thee? Follow thou me."

A living present, a possible future, supplants the dead past, and, as a resurrection from the dead, the man who has learned to see follows the living Christ. Up from the most limited to the less limited, up again and again along the triumphal way of proof of original relation to God, does this Christ lead the soul that has stood on the mount of self-revelation and heard the voice of truth, on the mount of transfiguration and seen the only Beloved Son; up to where he who has heard and seen must offer, in himself, the practical reality that confirms both voice and vision.

Without such practical reality they can but remain objects of contemplation. Except they bear fruit, the fruit that is proof of the tree upon which it grew, the bringing forth demanded of mankind is unaccomplished. Idealism may be the wings of human life that bear it heaven-

ward, but practical proof constitutes the feet that enable it to walk securely.

Jesus' work is approaching completion, the Father's business is well-nigh finished. He has demonstrated the power of God operative in the Son that knows the Father, conscious of a union never to be broken. He has preached the gospel of glad tidings, taught the why and wherefore, healed all manner of disease, raised some dead in sleep to a quickened and power-filled life.

Dwelling in the kingdom of God himself, he has walked in the world of men to bring this kingdom nigh unto them, to prove that he who dwells therein may be victor over the conditions that, by their nature, are temporal; victor over the unintentional sin from which they spring and by which they are nourished. As this bringer-in of the kingdom of God, conqueror of the legion of devils that possess mankind—the beliefs begotten of ignorance—light-bearer in the darkness in which they thrive, he has done for the world that which was his to do for his brethren.

There remains that which he must yet accomplish for himself, for demonstration must be to the uttermost, its full stature must be reached. He who is able, by knowledge and consecration, to fill the position of a savior in the world, whatever the high hopes with which he began his mission finds, later on, if not at first, that his very position and effort can but bring to him suffering and sorrow though they bring for many release from suffering and sorrow.

He "must suffer many things" at the hands of those he would save; for this there is no help, for never can a whole community see alike at the same time. The few who can

understand are powerless to prevent the persecution and contumely meted out by those who do not understand. He must be able to face crucifixion unflinchingly, to confront not only death and the grave but death in the most shameful form ignorance and malice can devise. He must be able to be rejected and, hardest of all, after having been welcomed; to hear, without complaint or protest, the denial of those who had been his friends, to be betrayed by those who had been his followers.

Jesus held aloft, not the ensign of their forefathers, but the standard of the living God and as standard-bearer was compelled to prove, in his own person, its truth as able to conquer to the uttermost. This truth must carry him to, and through, outward failure by inward success; his mission must not carry him through outward success to inward failure. From this he is safe-guarded by the results of the Temptation on the Mount. He knows that his victory there means, in the future, the temporary failure of his mission, for he who will not worship the kingdoms of this world shall be crushed by them. He faces the most appalling trial that can be experienced by man—ignominy, contempt, desertion, betrayal, the utter loneliness of one who has no friend but God; though he has benefited many, the execration of the multitude, the failure and overthrow of his work.

This is the price he must pay to be able to prove to the uttermost the truth he has proclaimed and defended. And toward all this he must steadfastly set his face, knowing what shall befall him.

"From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer

many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

The foresight that accompanies knowledge of Purpose and Destiny reveals the way of the Cross as the way for the feet of the one who would receive the highest initiation into the Divine mysteries; a way whose sharp stones wound the feet of the one who carries uncomplainingly his cross. Yet the ground watered by his blood shall line the way with flowers for those who come after him, flowers he may not see; and who is strong enough to bear the cross is strong enough to rejoice that his deprivation and pain bring to them what he may not share.

Though he see the way and all the way contains, he sees, also, beyond the way, and that to which it leads. Self-renunciation must be complete, all desire for personal success and reward eliminated, if he shall arrive triumphantly at the end of the way.

You, oh! man, and you, oh! woman, whose surging emotions fill the eyes with tears as you contemplate this heroic figure going knowingly to a shameful doom! Do you see that this is a picture of yourself? See that you, too, must be able to make this great renunciation, able to face as unflinchingly, if need be, the same doom? "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Only those who act in accordance with an ideal cherished by heart and mind as the highest standard of right, compelling themselves thereto for the sake of doing this right, can forego reward for the doing and accept, uncomplainingly, complete and utter defeat in the eyes of the world, that they may be true to their ideal.

It is the work done without desire for personal reward, and even when there is no hope of such reward and every probability of scourging instead, that lifts, if ever so little, the burdens of the world. This worker may remain for always unknown of men, yet is the world better for his presence and effort, and, in the great record, his name is numbered among its saviors.

"At some time in the life of one whom spiritual enlightenment has placed beyond his fellows, is he confronted with two ways between which he must choose; loyalty, or expediency. The one leads to inward success with, perhaps, outward defeat, for his loyalty to his ideal must be tested to the uttermost to be forever established; the other, to outward success and inward defeat."

His knowledge is valuable and can be made to serve either spiritual aspiration or personal ambition. If aspiration be stronger than ambition he will choose the way of the cross; if ambition be the stronger he will choose the way that men demand. It is the great crisis in his life upon which depends his subsequent life and its power and value.

It is a choice none can make for him, a choice to which he has been gradually brought till the future is spread before him as an open book whose pages he must read. He has learned that his ideal is not the ideal of the many; that the many follow him for the "loaves and fishes," for the immediate relief from some pressing need, rather than for enduring relief for the great need; that to cater to their demand and make himself great in their eyes is to swell their numbers to an adoring multitude; to heed only the great demand to lead them higher is to be rejected of them, and to turn them into a cursing, stoning mob.

In the one way is what the world calls success; in the other, defeat—defeat not only for himself personally, but seemingly for the cause he upholds. His steadfastness is on trial as it never could be tried till those two ways meet for him to choose between them. They could not meet till he was able to see both. He had, at first, such confidence in his mighty mission and its power that he may have believed nothing could withstand it; he had only to uncover it and men would surely follow after; but he has learned, by experience, that they follow for the immediate reward, not for truth's sake without reward.

He can utilise their tendency for his own glory, he knows how this can be done successfully, he can make himself greater and greater in their eyes for have they not already sought to make him a king? He has but to let them do as they desire to seat himself upon the very pinacle of worldly fame and power. With every temptation to expediency his real wisdom and strength will be proved by his loyalty; a loyalty that will lead him down through every possible loss, every possible defeat, to the very gates of death—death, mayhap, at the hands of those who would have seated him upon a throne and bowed before him; a death embittered by the jeers and taunts of those for whose highest good he is yielding up his life.

Only he in whom dwells the Christ can choose the way that outwardly leads down, and inwardly leads up—up to the greatest victory possible to conceive; the lasting triumph of the Son of God over the Son of man.

With the temptation on the mount resisted, "the devil departed for a season" only to return again with a new temptation when actual work had proved the power of

the worker, and the ease with which men can be made blind followers. The ambition formerly renounced must be renounced again when present conditions promise its immediate fulfillment. Seen, first, as sure to come, seen, afterward, as having come, the two ways meet in him who has had the experience that proves the weaknesses of mankind, and how they can be utilised for personal profit.

He makes his triumphal entry into Jerusalem who knows, well, that the plaudits shall cease, the palm branches decay, the streets thronged with admirers become filled with witnesses of his overthrow and shame. The triumph consists, not in what meets the eye and ear, but in his victory over himself.

"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

This command, accepted on the mount of temptation as the motive for conduct, must be carried out in action when expediency threatens to supplant it; must be written again in the blood that witnesses to loyalty unto death.

The ass's colt, found tied at a place where two ways meet, is knowledge born of experience. It is the Master who rides upon this colt, who sees what is to come and, unfearing, accepts his personal overthrow and defeat, Master of the human weakness that tempts him to exchange a personal, for the divine, power. Though he sees the Cross beyond the palm branches, the blows that will be inflicted by the hands that wave them, the howls of execration that will be uttered by the voices now shouting hallelujahs, he sees, also, the final triumph of his message, though his personal mission end in the triumph of his enemies.

Blessed indeed is he "that cometh in the name of the Lord" instead of in his own name; who, undeceived and unallured by the glitter of immediate reward makes demonstration, to the uttermost, of the nature of the Lord his supreme object; for dominion over all as a potentiality must become dominion over all as the actuality; a becoming that compels a proved dominion.

Only he who sees the end from the beginning—discerns the mighty outcome of human life as in accordance with its Origin—could deliver those wonderful utterances ascribed to Jesus after his arrival at Jerusalem. Only one who, thus seeing, works steadfastly for self-dominion, could draw the sharp contrast between this position and effort and the position and effort of those who "sit in Moses' seat." They "bind heavy burdens and grievous to be borne, and lay them on men's shoulders;" "all their works they do to be seen of men;" they "love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

Though they sit in Moses' seat as directors of men, they have not Moses' insight, meekness, purity of motive, ability to place values. They "shut up the kingdom of heaven against men" instead of bringing it nigh unto them. They are "blind guides" who neither go in themselves, nor suffer "them that are entering to go in." They "compass sea and land to make one proselyte;" outwardly they "appear righteous unto men" but personal ambition makes them unclean within, whatever their outward successes.

"Woe unto you, . . . ye build the tombs of the

prophets . . . and say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets."

And yet they, like their fathers, and like their descendants, conspire to shed the blood of the prophet who, from the altitude of clear vision and self-victory, discerns their self-seeking ambition and denounces it as contrary to the leader out of bondage whose seat they occupy, declaring that it leads into bondage instead. They will work to overthrow him, to silence his voice and destroy his power, for, if he is right, they are wrong; the multitude will go with them, not with him.

"Ye be witnesses unto yourselves, that ye are the children of them that killed the prophets. Fill ye up then the measure of your fathers . . . that upon you may come all the righteous blood shed upon the earth."

Always are the true Prophets of the Most High killed, so far as it is possible to kill, by those who believe themselves appointed leaders of men when the words of the Prophet declare them to be mistaken, or unworthy. Their kingdom is in danger for it is the kingdom of ruling over men, and whom they cannot rule they must destroy. But the blood of the Prophets waters, always, the seeds of truth that, later on, spring up and bear their fruit in the world; a witness against the shedders of blood, even as it is a testimony to the truth they rejected.

Present day civilisation forbids the literal stoning meted out nineteen hundred years ago and substitutes other means, but the same reason for killing the Prophet's usefulness persists, for human nature is the same now as then. Doubtless the number of those who have con-

quered self-seeking, and sought to bring the kingdom of God nigh unto their brethren by entering into it themselves and dwelling therein instead of in the world only, is far exceeded by those who have set up their own kingdom and called upon men to serve it. Ruler and savior confront each other, the ruler defeats the savior and, afterward, is himself defeated by the truth he rejected.

To silence truth by silencing the voice that declares it, is, eventually, to be overthrown by it. The work of rulers who oppose and destroy saviors cannot be an enduring work. Looking upon the buildings of the temple Jesus says to his disciples "There shall not be left here one stone upon another that shall not be thrown down," for except "the stone which the builders rejected" "become the head of the corner" the building cannot endure.

"Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The turning and overturning that is inevitable in the world as generations succeed each other, prepares the way for false Christs who are sure to arise. They "deceive many" and, often, without intent to deceive for they are self-deceived. A man may honestly avow himself the one that should come, the fulfillment of prophecy, the Christ. Whether the honest fanatic, or the dishonest pretender, if he know how to play upon that wonderful instrument, human nature, and has no scruples, he will make many believe in him.

But he in whom dwells the real Christ will never avow himself the Christ. He will claim all for his Father and little for himself; will persistently direct men to this Father and away from himself, refusing the honor that is for God

alone. "Nowhere in the record of Jesus' life does he announce himself as the Christ. Not till after he has taught, preached, healed, conquered the ills of mankind, and his mortal career is nearly finished, does he reply in the affirmative when asked the direct question "Art thou the Christ, the Son of the Blessed?"

"Take heed that no man deceive you;" lo! here is Christ, or lo! there is Christ! is not the direction in which one should look for the Christ. As the kingdom of God is within, so also must the Christ of God be found within. He is concerned with neither space nor locality, for the kingdom in which he lives and reigns has no geographical boundaries.

Metaphysical, not physical, this kingdom of God that is the kingdom of the Son of God, and of the Son of man in whom the Christ has risen from the dead, cannot be confined to any place or any time but is the inheritance of all sons of man; an inheritance to be possessed when, by immaculate conception, the way of possession is prepared. He in whom self-conception is at variance with the conception of infinite Mind, cannot be the perfect means for the perfect manifestation of the original perfection of the God-Ideal.

Men are deceived by false Christs only as they are self-deceived. From the original sin of the Garden of Eden, to the cursing of the greatest of Prophets in whom was the Christ that should come, self-deception is responsible for all the evil.

XXI

I pass from the mortal to the eternal

XXI

THE PASSOVER FROM SEED TO FLOWER

As we touch the beads of incident strung upon the thread of meaning of the great life we are following, we find many that tempt us to pause, yet that we are obliged to pass over, lest detail become wearisome, in favor of the more dominant that mark the onward course of the mortal life of the Son of man through which was manifested the eternal life of the Son of God. The riches of meaning in one of the least of them, multiplying many times over with repeated examination, would have no value for one by whom the life in its entirety was not discernible; would seem to him farfetched, unreasonable, even extravagant and impossible.

Let it not be supposed that the omission of such detail is proof of the weakness of the main outlines sketched. To trace these outlines is to follow the plan involved in the Beginning of all things to its final and glorious consummation. The light and shade, the finer interior lines, will be supplied by him who makes this plan his own plan for his own life. One by one they will become his experiences, for the greater revelation contains, to be disclosed as time goes on, all minor revelations.

Jesus goes up to Jersualem to keep the Passover, the feast of unleavened bread commemorative of the forefathers' exodus from the house of bondage, their departure from the land of the plagues. It is a Passover to be

kept till it is final and complete, till the mortal life is consumed by the immortal life. Its leaven of mortal error eliminated, the truth of being incarnate in it and ruling it from within, makes it a food for the immortal life, of which, eaten to the uttermost, none is left in the glad morning that witnesses the eternal as all in all.

Jesus goes, knowing that he goes, to his own burial. As Jesus, the Son of man, his time is nearly at an end. Such as were his outward triumphs they are to go down before the triumph of those who kill, ever, the prophets. Only his inward triumphs are to endure, ascending in his ascension. He knows that even his disciples will not understand his outward overthrow and defeat. Though some of them have stood with him on the Mount of Transfiguration they will not see how this defeat is to be transformed into success.

Yet, it is expedient for them that he go away, that they are left to work out for themselves, and in their own person, the mighty truth he has proved in advance of them. Not only must his self-conquest be complete, but he must do for their sake that which will really aid their own progress though to them it may appear disaster. Some of them expect to sit, the one on his right hand, the other on his left hand, when his glory shall have reached its zenith; but not yet do they know what it means to keep the Passover to the end.

"Can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with? And they said unto him, We can."

Yet when the test comes they fail. For all their honest intention to follow as he leads, when confronted with

ignominious overthrow of the expected glory they retreat instead.

The principles illustrated by the Old Testament and demonstrated in the recorded life of the New Testament are nowhere more conspicuously set forth than in this Passover from natural sense-consciousness with the plagues and "hard bondage" it includes, into and through the wilderness of the untried and unknown to the possession of a consciousness in which they have no place—the freedom from bondage that is the birthright of mankind. It is the passage from the natural to the spiritual and divine as the ruling, the dominant consciousness; then, to the highest of all possible proof, necessary to make demonstration complete—the final and utter surrender of all the Son of man craves for himself, that the Son of God may be all in all.

From the Garden of Eden to the Garden of Gethsemane lies the upward way of inward triumph, the downward way of outward effort and final defeat—defeat foreseen and known while plaudits ring in the ear. The natural self that craves satisfaction for itself is to be consumed utterly. It is a Passover lamb, offered as a sacrifice that the highest possible self of the genus Man may grow and strengthen by the food consumed. The Highest demands the highest, none other can be eternal; and it is only the Son of God, as the highest self of the Son of man, that can be final and enduring successor to the Son of man.

In the Garden of Eden is the tree whose fruit is eaten by Adam, whose leaves are made into a clothing, "a tree to be desired to make one wise." It is the tree of knowledge whose fruit is always eaten, for every living soul exists

to attain to wisdom and the first step is the gaining of knowledge. It is "the first step that costs" for natural knowledge is both good and evil, true and false, and the soul must learn eventually what is true, what is false; what to retain and increase, what to eliminate and destroy.

Learning little by little through experience (Old Testament) the final attainment to wisdom, exemplified in Jesus Christ, makes experience the means of proof of the wisdom attained. First learning, then proving, the circle of Creation is complete and the soul returns to its origin, secure forever in its attained knowledge of all that was, is, and ever shall be.

This "tree of knowledge" is the "fig tree" of whose leaves "aprons" are made, but not till Jesus' triumphal entry into Jerusalem do we find it "dried up from the roots."

"And seeing a fig tree afar off having leaves, he came if haply he might find anything thereon: and when he came to it he found nothing but leaves."

The "aprons," or "things to gird about," represent the soul clothed with the knowledge it gains. Every man is "girded about" with his knowledge of good and evil. The more limited his knowledge, the more limited his area for action. His education, compulsory in the greatest of all schools, existence itself, is in the direction, under the surface, of wisdom. "All things work together for good" not for evil as the final outcome, however many may appear evil.

He looks upon life, upon all having place in his own life and in the lives of others, through the ideas born of the knowledge he accumulates. A new truth conflicts with

what to him at the moment is truth, but ascension of ideas accompanies his progress toward wisdom; a progress sure, however long delayed, for the Initial Impulse is in that direction.

The natural self-idea induces knowledge according to its kind, a knowledge to be revised continually, as theories, at first accepted, are at length rejected. The theory of physical causation, supported by sensation, is one of the most enduring and meets rejection only when wisdom, or knowledge of truth, begins to dawn. Not till the time of immaculate conception can the true and changeless self-idea become the standard for judgment that determines what knowledge is true and therefore enduring, what false and to be rejected.

As the immaculate conception proving itself to be free from corruption, Jesus, the Christ, knows that he knows absolute truth, that he demonstrates pure and perfect truth of being; and that all men may do, from the same basis, what he is doing. He has opened "a new and living way" into the kingdom of self-dominion that renders less necessary the old way—learning by experience.

By his experience they may learn earlier what, eventually, their own experience will teach them, saving themselves thereby the testing of one theory after another only to find, at last, its falsity. Proof of unwisdom may be displaced by proof of wisdom, the time consumed becoming the time of achieved victory instead of ending in overthrow of the knowledge followed.

Therefore "No man eat fruit of thee hereafter forever." "Stretch forth the hand to take and eat of the tree of life, instead. On the fig tree is really nothing but leaves, the

leaves from which all living souls make for themselves a temporary clothing—the physical body. By what I am and what I do, see what you are and what you may do, and shorten the time of your travail. Stand where I stand, in conscious unity with the Father, instead of wandering weary and heavy-laden in foreign lands, and you will prove for yourself that the truth I have taught you is wisdom. Learn of me, and, for you, the uses of the fig tree are past."

"Eat of the fruit of the tree of life and your more real life is begun, the old illusions will lose their power to mislead. Eat of this fruit only and you are 'the beloved Son,' for you have chosen the way of eternal life and abandoned the way of death. The fig tree is for them that know neither the Son nor the Father, the tree of life (olive tree) is for them that see and would prove."

The positive, incorruptible, immaculate, immutable truth, hidden from the senses, revealed to perception, is the tree of life whose leaves are for the healing of the nations. The covering of fig leaves hides this truth, overlays it with error upon error concealing its native purity; for it is not of men, it is of God.

One of the hall-marks of the true follower of Christ, whether, or not, called a Christian, is the fruit he, himself, takes and eats; for whom the fig tree is far off, bearing nothing but leaves in which he no longer clothes himself, left to dry up from the roots that, thus, shall put forth no more for him forever. For wisdom includes all knowledge that is eternally true, excludes only that which is fundamentally, therefore eternally, false.

The suffering, dying Adam is the consequence of the

tree of knowledge of good and evil; the triumphant Jesus, triumphant through the indwelling Christ, is the consequence of the tree of life. The two examples, the ever old and the ever new, stand forth in the Bible, typical of the natural and the possible. Are we sons of Adam? We follow Adam's example to the bitter end. Are we sons of God? We follow Jesus' example to the same triumphant end, all bitterness conquered and transformed by the Divine Love.

The natural body, the scaffolding giving foothold for the building of the thought-body hidden from the senses, is for burial; yet even this burial is but a part of the Passover over which broods this Love to bring through and beyond it, its own likeness.

"In the house of Simon the leper, as they sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious: and she brake the box and poured it over his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? . . . And Jesus said, Let her alone . . . She hath done what she could: she is come aforehand to anoint my body to the burying."

Peter, seeing the Christ, rejects death and burial; the woman, also seeing the Christ, accepts the death and burial of the natural body "aforehand." The feminine, or intuitive, nature, always overshadowed by the Most High, knows in advance what is afterward to be confirmed and supported by the reason; sees what, at the same moment, is unseen by the reason.

From Eve to Mary—Mary the pure, and Mary the defiled and redeemed, is illustrated intuitive knowledge,

direct influx from the Infinite Mind, in advance of the knowledge gained by the circuitous way of experience; as from Adam to Christ is illustrated this circuitous way. The one is fore-knowledge, the other is after-knowledge; the two ways meet in him who is at once the Son of man, the Son of the Virgin, and the Son of God.

The natural body of the Son of man has its natural limitation and end, it is but the clothing concealing the subjective body that is the body of the Son of God; yet to human love, how dear! "Visible and tangible it draws to itself the outpouring of tender affection without which life would be a desert without wells. The one loved must be seen and touched or there can be no satisfaction in loving." Human love cannot center upon shadows, it recoils dismayed without a visible tangible object upon which to lavish its wealth of devotion, feels itself without an outlet and alone.

"It makes frantic efforts to retain and hold fast the warm flesh and blood that meets the eye, that is felt by the clinging arms, its disappearance is loss of the one loved." Yet it must go, this active pulsating body that returns the loving embrace, go to leave emptiness and blankness behind if there is no knowledge of its true place and office; to leave calm certainty and assurance that the unseen is the reality unchanged by the disappearance of the phenomenal, if this knowledge is possessed by the one who loved. "

"Blessed is she who, seeing, stints not the wealth of affection, but loves for love's sake, anointing for burial that which has served its purpose and is needed no longer by the Great Purpose; anointing for continued life that which

is more, and more real, than the mask that hid the living soul.

Battle and victory are masculine, renunciation and victory are feminine, and the two victories are one victory. Annunciation is followed, for him, by struggle and conquest; for her, by a yielding up and conquest. In him who combines the two natures, the two ways meet and both are vindicated.

"She hath done what she could" when she prepares beforehand for the inevitable because seeing the eternal. "Be it unto me according to thy word" even though "a sword shall pierce my own heart also" is her acceptance of the way, the truth, and the life; "Even so Father, for thus it seemeth good in thy sight" is his acceptance of the way, the truth, and the life.

Jesus speaks confidently of the burial of his physical body, of his continued existence beyond this burial, striving to impress his own certainty upon his disciples. He has taught them from the beginning to place greater value upon the invisible than upon the objective and tangible; and while his teaching is a revelation of themselves to themselves, a preparation for the understanding of existence that shall make each individual existence yield the most possible, it is also an explanation of his own temporary office, a preparation for the time when he no longer will be with them in tangible form; yet it is the woman who is first prepared to bury from sight the visible Teacher upon whom they have depended, not they.

Always it is the woman who sees, the man who learns to see. He follows in the road observing carefully the detail before seeing the end; the road which, for her, is

illumined, as by a lightning flash, to the end, the detail lost in the whole. Eve sees that "the tree is good *for food* and greatly to be desired to make one wise." It is the man who is shut out of Eden, not the woman, and he travels a long weary road before he sees as she sees from the beginning.

It is the native, the virgin purity of the soul, defiled by him through mis-conception, that afterward, when freed from subjection to this misconception, brings forth for him her immaculate Son—the "seed of the woman," not the seed of Adam.

"Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost."

Nowhere in the Gospel narrative do we find recorded of Mary one protest against the doom meted out to Jesus. The feminine nature of the genus Man, because seeing the end from the beginning, waits in patience while the masculine nature, through many a temporary experience learns at last to see what she, all the while, has known. Beyond his crucifixion she sees his resurrection and ascension to the throne of the Son of God, his from the first.

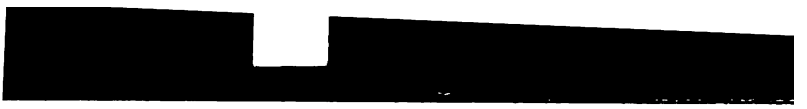
Ever does the world-virgin bring forth her Son, a Savior for the world, acknowledged, in works, by the Father as his only Son, rejected by the world that needs the saving. For each generation the Divine tragedy is repeated, will be repeated while the world stands.

" Human love becomes the very precious ointment when it can enlarge to compass death and burial, seeing the beyond; when it can center upon that which survives, over which death has no power but is itself triumphant over death. Who can accomplish this but the one who sees "aforehand ?" "

"Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

"This Gospel" is not yet preached in the whole world, not even in the Christian world, yet the time is nearer at hand than formerly, as witness the revision of creeds, the purging of doctrines believed impregnable when first established. The real Gospel is found in a new Bible—new to the one who can penetrate the old form and bring to light what is hidden within it.

The same sun rises and sets running each day its course, but the sunrises and sunsets are not alike to the beholder. After many may follow one whose beauty is new, whose radiance overglows all seen before, and lingers to fade only with the next rising, leaving no time of darkness between.



XXII

My feet are cleansed from the mire of the journey

XXII

FAREWELL

The natural state of existence, with the body belonging to it, is but the preparatory school for a succeeding state of existence. This succeeding state is conditioned by the use—more than moral use—made of the natural state. The subjective body, made while living in the natural state and outlasting it for further uses, is the body not lost by the burial of its natural garment, flesh and blood. This garment discarded is resolved into the constituent elements of which it was formed without loss either to the living soul or to its remaining embodiment, its cohesiveness as a distinct organism at an end. It emerged from the whole, it sinks into the whole.

Though the phenomenon was ephemeral nothing is destroyed, the whole remains as it ever was and will be; but the living soul, living from the Infinite, not from matter, that is to find, know, and prove its own God-being, continues, consequently, its existence, and with the body it has made for itself. It follows that the quality of this body does not depend upon its invisibility to the senses but upon the progress in the destined direction made during "this life"; for as the thought-embodiment, the body made for himself by the thinker, it is true to dominant idea and dominant tendency.

"As a man thinketh in his heart, so is he." This does not mean a conscious mental activity, that ebbs and flows

as interest abates or increases; an intellectual examination of ideas intellectually accepted or rejected; but an underlying fixed idea of self that gives impetus and direction to the involuntary mental activity. It is the steady trend toward an outlet, notwithstanding the frequent turnings and windings of the stream which are more apparent.

The thought-body is not the spiritual body because it is invisible and intangible to the senses, because it outlasts the plane on which the senses first naturally operate. Its quality, irrespective of such invisibility and intangibility, must depend on the quality of the material out of which it was builded.

Mindedness determines the quality of this body. He that is "spiritually minded" at the dropping of the fleshly garment has a body that is like in quality; he that is "carnally minded," a body accordingly; and to be spiritually minded does not mean "death-bed repentance"; such repentance cannot at once dissipate the embodiment of the sins and errors repented.

Neither does it mean an emotional regret as the price paid for a more certain absence of suffering in the next world; it means, rather, the dominant inner trend of the life lived in this world, and "whosoever is filthy, let him be filthy still."

The law of cause and effect, the unvarying law that is immutable, determines the hereafter and makes it the legitimate consequence of the here, a law not to be swerved by a hair's breadth by a deathbed repentance, or lack of it, a law whose operation is registered in the body that is not put on as an exchange when the physical body is

abandoned, but is the very body of the soul while the physical body is still in use.

So far as this body is concerned we are what we think we are, our idea of self dominates our life and determines the material out of which this body is builded. While, in the endeavor to grasp this view, it is difficult, at first, to substitute thoughts for things, they are more real than things and outlast them. Whatever is builded of things "shall be thrown down till not one stone is left upon another" for they are all phenomenal and transitory. Whatever is builded of thoughts constitutes a substructure unaffected by the demolishment of things, of physical flesh and blood.

The thought-life is the stirring impulse for the exterior life that is but the handwriting witnessing to the real inner soul-life. Natural physical death is but the unveiling to its possessor of the self-embodiment that reveals with exactitude the status of the soul—the soul that becomes its own witness and judge of the life it has lived, that has prepared its own heaven or hell.

The Passover from natural sense-consciousness to the Divine consciousness is registered in the soul's embodiment by the immutable law of cause and effect, this embodiment keeping pace with the ascent from the natural to the Divine. Subjective during the time of the physical garment, it becomes the objective, whose environment is like in kind, when the garment is discarded.

God and Nature produce the living soul endowed with Godlike being, clothed and environed with the natural; the soul produces the body it makes for itself, adding its own product to the product of God and Nature, always

under the necessity of doing its part for the completion of the circle of Creation; for not till the highest possible kind of body has been produced as the End from the Beginning that is Formless, is Creation finished for the living soul.

From the sacrifice of the Passover lamb that marks the exodus from the house of bondage, from this first to the Last Supper that is preparation for the final exodus from all that disputes the claims of Divinity, body eats, or consumes, body, through transformation, till the Body of God in the Person of the Son completes the circle.

From the Abstract to the Concrete the law of cause and effect operates and is thus fulfilled.

"Now is the son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself."

Jesus' Last Supper with his disciples, commemorated by the Christian church in its rite of "Holy Communion," appeals far more forcibly to those who can trace the Passover than to those who see only a touching incident in his life, a life nearing its close.

"The Son of man indeed goeth as it is written of him."

This "going," the way of it, what from and what into, through what, and why, is "written" in the Bible for him who can read, is written again in the individual life of each son of man—a living book written with the finger of God.

If the morsel of bread offered by the priest to the communicant be truly changed into the body of Christ, the drop of wine, into the blood of Christ, this body and blood becoming a part of the body and blood of the partaker, then, truly, the partaker puts on Christ; for only as

the mortal body is transformed into the immortal body by the absorption of ever-living food, keeping the Pass-over, do we follow in his footsteps to the end.

But do the time, place, attitude, the visible altar and Host, the hands of the priest, work the change? Can the laying on of fleshly hands confer the power to so handle the bread and wine as to afford opportunity, otherwise not given, for this change?

"As it is written" so must it be now and for always. Holy indeed is the office of the priest, an office filled or left vacant by the within of the man who occupies it, by the more real man grown within the outer man. If he is not, here, "after the order of Melchizedek" he cannot be "the priest of the most high God," whatever the position accorded him by those who know not this God. Only by the hands of this order is there transubstantiation.

He who has lifted up his eyes to "look from the place where thou art northward and southward, and eastward and westward " to see that "all the land" is for him and such as he; who by means of the "trained servants, born in his own house" rescues from captivity to a false consciousness and its consequences, shall have all his enemies delivered into his hand, becoming possessor of that which he sees; and receive by the way the bread and wine that are for the victor. He will be content with the all-sufficient and will desire none of the spoils of the enemy.

Always will the true seed of Abraham demand this order of the priesthood, recognising always the natural place and office of all lesser orders; for so long as the fig tree feeds they are required by those thus fed. Not till it fails to bear fruit, yields nothing but leaves for him

whose hunger can be fed only by the fruit of the tree of life, does their office end, supplanted by the order of the Most High.

First, "every man in his own order . . . afterward they that are Christ's at his coming."

Whatever the doctrine of transubstantiation, however it appears to believers, what the outward means to the end, the law that governs the universe compels transformation of human consciousness into the divine consciousness, the transformation of the Son of man into the Son of God, the accompanying transformation of the soul's embodiment.

It is the transformation following upon the transfiguration of self and of life that follows self-revelation; accomplished by means of the thought-food eaten and assimilated by the soul and built into its embodiment.

The Last Supper is but successor to many previous suppers, for which there can be no "last" till the work given to every son of man to do nears final accomplishment.

Those who are truly Christ's at His coming partake ever after, as true disciples, of His body and blood; for they "bring into captivity every thought to the obedience of Christ." Imagination, the imaging power, is not allowed to roam hither and thither, impelled by sense-impression and unrestrained, but is brought into captivity, or under discipline, and made to conform to the infinite Ideal. Imagination uncontrolled controls a man; not till a man begins to control his imagination, bringing it into conformity to the Son of God, can he begin to eat the body and drink the blood of Christ, building them into his own body, transforming it from glory to glory.

Ever does the ascent of structure attend the ascent of species. The natural man, the natural body; the inner man, the inner body; the intellectual man, the moral man, the more spiritualised man, the Divine man, are attended by the inner body that has upgrown with the ascent of the soul; a body renewed, and by renewal transformed and retransformed till it is the Divine structure of the Divine man; the body that is eternal because as the highest possible it can have no successor.

The evolution from the moneron to the Divine man, that is without a break, registers itself in structure that is also without a break, when seen as logical accompaniment by logical necessity; that seems to be broken, to have missing links, and to terminate with the physical quality of structure, when seen through the natural senses only, for they cannot compass the area covered by body-building.

It is ascension out of sight, yet not beyond the far-reaching vision of the woman that sees the End, and whose "seed" accomplishes this End. Physical structure, psychical structure, spiritual structure, Divine structure—the scale is at last complete, the work is finished, the eternal purpose is fulfilled. God is bodied forth in the Person of the Son that embodies God, the embodiment that begins with immaculate conception, that endures beyond the demonstration of this conception—of its truth and power.

The "upper chamber furnished and prepared" awaits all who by preparation are ready for the body and blood of Christ. Everywhere, the world over, it waits for those who seek it that they may keep the Passover. Confined to no one locality, to reach it they travel inwardly, not

outwardly, making the journey from true conception of the God-created to the sharing of the body of the Son; a journey accomplished while fulfilling even the most trivial of daily duties, that are lifted to the plane of privileges when this thought-food strengthens for the performance.

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God" is example of the perfect knowing that is for all men, of the equally perfect demonstration required of all men, for which all men are equipped by God and Nature. From her great womb is to emerge, finally, the Man-God, the summit and crown of the work unaccomplished without her aid.

Out from God we come bearing with us, unknown at first, all natural aptitudes, all requisites for ruling them and directing their strength to highest uses. Little by little our worst is encountered, our best uncovered, till, of our own election, we give allegiance to the Son of God who leads us back to God, proved masters of the kingdoms that are but tributary to the one kingdom.

All things are given into our hands, what we do with them is determined by corrupt or immaculate self-conception; abuse and use bring, each, its own reward. In ignorance we abuse, bringing all into conformity to the untrue self-idea; with enlightenment we use, bringing all into conformity with the true self-idea till we have builded it a body that shall endure; till that which was "hidden in the bosom of the Father" stands forth complete in its own perfection, truly existent instead of only subsistent—"the one far off divine event toward which the whole creation moves."

For manifestation, mankind is as necessary to God as God is necessary to mankind. Without Humanity fundamental Truth could have no incarnation; without incarnation it could have no demonstration; without demonstration God would remain unproved.

Toward this consummation everything moves, all is given into our hands. From mount to mount we take our way, passing through the valleys, the deserts between. We follow, if we are wise, the trail of the Elder Brother, then we cannot miss our way. Enticed on either side we become bewildered if we lose the shining footprints; are safely led if we cover them with our own. What though before we found the trail we walked through miry places? Having found, the feet may be washed clean, nothing that soils and adheres is in the footprints of the Christ.

"He that is washed needeth not save to wash his feet."

That which is of God is pure and clean; the soul but soils its feet by the path in which, mistaking the way, it treads; a mire to be washed away by the Master of self, for it is he who, least in the kingdom of men, is greatest in the kingdom of God. He knows that the soil of the broad road, weighting and making unclean the feet that travel in it, can in no wise change, into something foreign to God, the God-created soul, that, washed clean by the double baptism, needs thereafter but to wash its feet.

"If I wash thee not, thou hast no part with me."

Millions of feet, clogged and overlaid with the accumulations of many and diverse roads, have not yet found and, of their own will, entered upon the "straight and narrow" way in which self-mastery is gained. Not he who implores God to master him and save him from himself, but

he who, by the found and acknowledged power of God, masters his natural self, can have "part" with the Great Example.

To require of God what God requires of us is to walk tentatively, not with certainty; is to try one road after another only to weight the feet more heavily. Not the bended knee, but the active foot in the necessary direction, is the most effectual prayer.

From believing to Knowing is a dreary road with many pitfalls; from Knowing to Proving is a certain and sure road that leads up, even though there may be immediate descent into a valley. "Trust all to the mercy of God" becomes "Trust all to the purpose of God, that, by your help, is to be carried out in, and through, you." Outward conformity to the letter of the Law—Old time—is displaced by inner conformity to the spirit of the Law—New time—for him who would have, as his richest possible reward, this Purpose fulfilled in himself.

All religions aim to proclaim, and guide to, the right road; the trail made by the Elder Brother lies right at hand. Without experimentation to discover where it leads, this record of the greatest life possible to be lived discloses the purpose and the end. To follow the trail is sufficient, one becomes "clean every whit," the original purity, lost through natural ignorance, is restored through attained wisdom.

XXIII

I seek the Spirit of truth and am comforted

XXIII

THAT COMES WHEN THE OTHER GOES

"Jesus knew that his hour was come that he should depart out of this world unto the Father."

Not till the work of self-redemption given us to do is accomplished can we really depart "out of this world"; remain at school we must till the lessons are learned, even though the phenomenon of physical death occurs before the learning is complete. Not till our lives are the duplicate of Jesus' life, step for step, victory for victory, can we, like him, graduate with honors.

The triune foes sin, sickness and death, met and mastered by the triune Son—Son of man, Son of the Virgin, and Son of God—are the common foes of the Humanity that would be crowned with Divinity. All they involve and evolve must be met by every Son of man and mastered by the help of the Son of the Virgin that is the Son of God, before he can depart from the school of limited existence to the eternal home of the infinite existence from which, having accomplished, he will work for the many brethren who have still to accomplish; work absent from them as a visible personality, but present with them by his body and his blood of which they are partakers.

Those who thus put on Christ are given a Comforter that never fails to sustain and strengthen, "Even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him." So subtle, intangible, even to the one comforted by its presence, such an airy

nothing to those who know only what they can see, is this Comforter that leads into all truth, taking the place of the visible leader who first directed the steps. Yet far more is accomplished after his departure when learners begin to lead rather than lean, continuing and enlarging the work done for them. Where but one has wrought, a number working as one sow more widely to an increased harvest if, able to dispense with him who has led the way, strengthened by the presence of the Comforter they continue in the way.

And he, the Teacher upon whom all have depended as sheep upon their shepherd, must go alone, leaving his sheep behind him; as the one man who is ahead of his many brethren, his career well-nigh accomplished, facing the infinite existence, ready to enter in and leave all that savors of mortality behind him, he must pass through the door that hereafter shall open only for such as he, alone. Girded with the wisdom that has revealed and illumined the way through mortal darkness to eternal light, not even the best loved disciple can go with him; any and every support save God the Father is to be taken away by being left behind, and as a naked soul, utterly alone and unattended, he must pass through the door to which the Passover has brought him.

Swinging widely for the Shepherd it is all too narrow for the sheep that would follow him to the green pastures and still waters. Not as a flock, but one by one must they pass through to find again him who led them till leading became a hindrance instead of a help. Reliance upon Truth must succeed reliance upon a visible leader, or the disciple cannot meet successfully the final Passover.

The Spirit of truth that is the Comforter sent from the Father alone can support when props are taken away, but, thus supported, those who are led by it shall surely continue their journey. It is response from the Father for those who seek to go to the Father. Every hope, every wish, every aspiration, every thought God-ward, returns as added revelation of truth leading to a still higher truth—demand and supply. The Comforter can neither come, nor be proved a Comforter, till the clinging hands loose their hold, emptying themselves of all, to be raised in the prayer that is always answered. Then, a peace "not as the world giveth" is given, and the world cannot take it away.

Could a more pathetic picture be devised? The little company of disciples assembled with their Teacher in the remote upper chamber to keep the Passover in the spirit of its truth, the great company without assembled to keep it in the truth of its letter?

The great company will return to their homes, their duty performed; the little company, not to homes, but to wander shepherdless, taking up the work of their Master, bereft of him, yet to be sustained, as was he before them, from the invisible. But now they are to see him captured, scourged and smitten, mocked and derided, driven to a cruel death; and he, though he had worked mighty works, making no effort to avoid it, for all his power powerless in his own behalf.

The joyous acclamations of his triumphal entry into Jerusalem, are to be turned into the fierce denunciations attending his exit from Jerusalem, his exodus from the house of bondage to the promised land of his original glory. The procession is to become an execrating mob

as he treads the Via Dolorosa, he whom they had looked to see on a throne. Every ignominy that a malicious and bigoted priesthood, an ignorant and fanatical people, can devise, is to be heaped upon him; and they who have toiled with him, walked with him, believing in him and in his power as the Son of God, are to be witnesses of his overthrow.

The little room, the great city; the few, the many; the one priest of the Most High God, the self-satisfied priests of the God of their fathers; the sorrow-filled way, their triumphal way; could contrast be more striking, teach a greater lesson? Yet this, even all this and more, is to have place, by its true significance if not by its local incidents, in each human life—the living Bible. He is truly to come again and receive us unto himself, but our feet are to follow his trail, even unto its end.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent"; know "thee" by knowing Jesus Christ, not merely as a personage in a dead past, but as come again, through perception and conception, to be a "new creature" within the natural man, the mainspring and motive of a new life in a new and living present that shall but ripen and mature as the coming future. Then, whatever the outward circumstances, the Comforter comes and abides. The remote is brought nigh, never to be forsaken, to be held closer and closer till embodied in the one who knows and proves the truth into which the Comforter leads.

XXIV

I pay, willingly, the price of Divinity

XXIV

GETHSEMANE AND THE BETRAYER

Near the upper chamber is a garden, the Garden of Gethsemane—very near. When preparation for a supreme trial is complete, the trial is not far off. When the neophyte is ready the test is ready also. He who knocks at the door of the infinite existence must bear the price in his hand.

The inward triumph must be made complete, the foreseen must be lived out to the end. No more of the works seen of men, of the direct personal contact that belongs to natural life, of the friendly sympathy and support of disciples; no more outward success, applause, and triumph. They are done, the proving of ability to pass over from them to the eternal triumph by passing through, successfully, the keenest agony possible to the human feelings, remains; for this passing must be alone—alone in the night of darkness, the disciples sleeping, unable to watch with their teacher, to bear him company in this supreme surrender. Naked he came to the world, naked must he leave it, stripping himself for the nakedness.

"Exceeding sorrowful, even unto death" must he be who yields up all, who pays the price of eternal life by utter surrender of all that is dear only to mortal life. No wonder that the sweat of agony is "as it were great drops of blood falling down to the ground"; the blood wrung out by the "oil-press"—the meaning of the word "Gethsemane."

The pressure of the divine upon the human, a pressure increasing at every step of the way of proof of its power, brings a human agony that would master were it not mastered instead. "If it be possible let this cup pass from me" is the prayer that is answered by stronger pressure against the agonised lips that shrink from emptying the cup. It is offered by the hands of Infinite Love, and whose hands shall stay it, or turn it aside? The lips may close against it in spasms of pain, but it may not pass till drunk to the dregs; for the inevitable must be fulfilled.

The law and order that is God at work for manifestation can be neither changed nor stayed by human agony, the agony that is as far beyond common suffering as are the pangs of birth-travail beyond the little pains of a fleeting moment. The birth of the Son of God out of the world follows upon his birth into the world; the Son of man must surrender to him all the power, the honor and the glory, keeping nothing for himself alone. What Principle compels is inevitable for the human soul and, shrink as it may, it drinks at last, emptying the cup.

"We have a husband, a wife, a child, a friend, some one loved more dearly, we say, than all the world beside, on whom we can count with certainty whatever the trial; and we live to prove that there is a trial where they, with all willingness to be true to friendship, sleep, while we agonise in darkness and alone. Only the agonised can know the agony, the tested, the test. Only he who is called upon to surrender can know the length and breadth, the depth and height of the surrendered, the cost of the surrender."

God is One, the regenerated soul through which God

is manifested can be but One—the individual instance of manifestation. The agony, the birth-travail by which the Son of God is born *from* the Son of man that has served the destined use and is to go "as it is written of him," is inevitable successor to his birth *in* the Son of man.

From God to man, from man to God, lies the inevitable way, inevitably to be fulfilled ere the work of manifestation is finished and Creation is complete.

"If it be possible to avoid or evade it, who would pass through this utter renunciation of all that seems to alone make life worth the living, this self-crucifixion that searches out every possible human attachment and desire to rend its hold and fling it back upon the sufferer as a reminder of "Thou shalt have no other gods before me?" "

This insignificant yet mighty "if!" Always does the human consciousness seek, by any means, avoidance of pain; it shrinks from every form of suffering, trying to escape it, and always must it learn, at last, that mastery is the only way of escape; mastery of the shrinking, fearing, suffering self, through the strength and power of the begotten self that knows but one Father.

If the human soul can be beaten so prostrate as to be unable to rise again, can be made to yield where it should win; if any possible devisable trial can find it wanting, it is not yet ready for the grand consummation of its career. The seed of Abraham, like Jacob of old, must wrestle with a man till the breaking of the day of victory, a victory eternal because the greatest possible temptation has been met and conquered, the highest possible demand met and answered.

The night of Gethsemane, typical of the universal night

of human trial in which the human consciousness, spite of its theoretical knowledge, is betrayed by its sufferings into its own defeat when unable to wrestle till the "ascending of the morning," has its darkness illumined for the Son of man only by the radiant presence of the Son of God. All else fails, is swallowed up in the blankness and blackness of the night that, like the fabled monster of old, devours her own children.

Not in vain does this radiant Son shine in the darkness for the eyes not closed in sleep, the eyes whose vision cannot be obscured even by the bloody sweat raining upon the ground that brings forth thorns and thistles for all sons of Adam. "If it be possible, let it pass from me; nevertheless, if it may not pass except I drink, Thy will be done."

First, the knowledge that reveals the inevitable, its how and why; then, the experience that brings one face to face with the inevitable that may not pass, that must be passed through. The way must be proved to be the way, to the end; it leads into, and beyond, the bloody sweat, the agony that can have no human companion to share it, else were it not a supreme test of fitness for divinity. The great oil-press that wrings them forth brings also the sacred oil that anoints the brow with healing balm for even this supreme suffering; though trial be heaped upon trial till the weight crushes to the ground, strength is added to strength till the weight is lifted and carried to a conquest.

Then, "the Prince of this world" may come in vain, he will find "nothing in me." So long as aught belonging only to him is found in the soul regeneration is not thorough and complete, the final birth of the begotten Son of God

from the Son of man in which the "Holy thing" grew to its manhood, cannot be accomplished, and the pains of travail must continue. But when the cup is drained, when all that merely human and limited existence can offer has been met, judged, and found wanting, then it remains but to carry out the self-imposed sentence, "Go, as it is written."

Then the betrayer is rendered powerless to betray, even though the outward man be delivered into cruel hands that wreak their will upon him. The victory that prepares for the Judgment Hall and Calvary is won in Gethsemane—the crowning triumph of the soul that yields itself to God and the way of disappearance of the Son of man. The time of the betrayer is at an end, only the physical man can be led, bound, to the high priests and council, the rest has "escaped out of their hands."

The self-betrayal that begins with self-deception, that ends only as self-deception is brought as utterly to an end in desire and in feeling as in knowledge, is typified by Judas, one of the twelve. Betrayer and conqueror are always together, must be found to be together, the one to be taken farther, through self-redemption, the other to be left behind, to end in self-destruction.

It is the composite nature of the genus, Man, that is illustrated in the Master and his twelve disciples, and again in the twelve gates of the New Jerusalem; a re-appearance of the twelve sons of Jacob. Jacob wrestled and prevailed, and, by prevailing, became "Israel" "a prince of God" having "power with God and with men." The true Children of Israel have, as their inheritance, the same wrestling, the same prevailing, the same willingness

of the spirit and weakness of the flesh, the same night of agony that precedes the breaking of the eternal day.

Were there no Adam and Eve there would be no beguiling serpent; were there no Jesus Christ there would be no Judas; were there no darkness, light would not be known as light. From the Almighty and impersonal fiat "Let there be Light" to the personal and forever after mighty fiat "Let there be Light only," the evolutionary course of Creation moves on till, in the completed conquest of the Son of man by the Son of God, it finds its completion.

The way, order, method, from the first to the last, and beyond; the way, order, method, to be followed, eventually, through knowledge of the Purpose, by all mankind, whatever the temporary paths pursued, is an illumined way, as set forth in the Scriptures, for him who can read; is a conquering way for him who, reading, will walk therein. The old order of illogical belief changeth, giving place to the new order of logical necessity; "may" becomes "must."

Divine Principle compels conformity to itself, and, by this conformity, its own lasting triumph. Mankind may ignorantly or willfully refuse this conformity, following its own will and way, only to find, at last, that the eternal and eternally compelled is the best way.

The Sons of Light, those in whom and for whom is no darkness, have been in and emerged from the darkness to know it no more. As Elder Brothers they yearn over their many brethren who are still stumbling and struggling toward the Light, ready always to cheer, encourage, show the way; and the groping and stumbling goes on, their voices unheard, their outstretched hands unseen, till

self-revelation reveals them. Whenever and wherever Creation has completed itself, there is an Elder Brother, whatever the race to which his human personality belonged; one who has accomplished what others have yet to accomplish.

A World-Religion, a religion as universal as science is universal, is needed to give true place and value to racial saviors. Not till one can be cosmopolitan in religion, yet loyal at the same time to the one that has served him best, can he enter into the heart of the world to find, there, the one Son of God that is for all the world, but whose face is as the flesh in which he walks.

The cosmopolitan can trace to this center, as the spokes of a wheel to its hub, the varying racial religions and saviors that are bounded by one circumference. He can stand at the center, knowing all, while the devotee kneels at the circumference, seeing and knowing only an arc of the circle.

Each and every racial savior has known the Great Renunciation and Judas, the betrayer, else he could not be a savior. Only by his own experience in advance of others can there be among brethren an Elder Brother. The language of a struggling, striving, suffering soul is a language understood by all Elder Brothers, every cry of pain, every throb of agony, has been their own.

Civilisation is young and she counts her gains with the ardor of youth, but the world is not young and her most precious treasures are not those she retains but those that have forsaken her; even as the child, brought to birth, forsakes the sheltering womb because of the strength gathered within it.

In the narrative Judas betrays his Master for money. The whole Christian world cries out in execration of the dastardly deed, cries as with one voice of protesting horror; but has nineteen hundred years of ecclesiastical Christianity destroyed the love of money? Is the Man of Sorrows, who became the Man of Glory, never betrayed by professed Christians, and for the same reason? Blood-guiltiness rests more heavily upon those who declare themselves followers, than upon those who acknowledge him not, and who would dare to say there is none of this blood-guiltiness to-day?

Money means pleasure and power, its abundance brings their abundance, it is necessary to the upbuilding and maintenance of power, to the comfort and welfare of the individual. The more money, the more power—of a kind. It is a means to an end craved, without exception, by every man that cometh into the world, a means to be sought and gathered in fullest possible measure. The temporal power is necessary for the support of the eternal power, it is said. Still are doves bought and sold in the temples where are leaders whom men follow, in the lives of those who are led. The love of Christ and the love of money are still together, and still the one betrays the other that seeks to redeem.

The possession of money works no harm to the Master of self, it is the love of money that works ill for the self-deceived; and how many are thus deceived who protest they have none of this love. Does no Judas kneel at the altar to receive, in the hands soiled by the price of betrayal, the body and blood of Christ? Did the Judas of Jesus' day hang himself so effectually as to have no resur-

rection? Does the human nature of the present day differ radically from the human nature of that day? Are not desires and temptations the same because they are rooted deep in the nature that is the same in all days, whatever the prevailing customs and beliefs? Must not that which betrays even now destroy itself by the success of the betrayal?

Jesus pays the price of victory and ascension demanded of him; Judas is paid the price he himself demands; the one goes up to everlasting life, the other goes down to the destruction wrought by a temporal life.

Love of that which gratifies, and love of that which redeems—how they walk together, sit and sup together, in the life lifted by a religion above the level of an intellectual brute; the life that aims for something higher than the present self, the life that leads into Gethsemane. The impulse to bargain, to compromise, to retain hold on both, renouncing neither, is persistent; but the time comes when, all illusions stripped away, the uncompromising "Thou shalt love the Lord thy God with all thy heart, might, mind and strength" beats to the ground the human self that, vainly seeking cover, is stripped bare, bleeding in agony.

"Demanding no price, thou shalt pay all the price" is the voice heard in the darkness of the night of trial, when the victory that has no witnesses is won. This struggling, striving, straining human nature, at the same time strong and weak, over which is to prevail the divine nature, always strong and never weak, yet that must be begotten to maturity, is the common nature that renders all of kin, and makes Judas, the betrayer, as universal as the Christ is universal.

Never can the Eucharist truly feed if the receiving hands hold the price of betrayal; always does the kiss of union but separate more effectually the betrayer and the redeemer. It is he who is already inwardly mastered by his own love of money and love of power, himself betrayed, that greets the redeemer with a futile "Hail! Master!" and betrays him with the kiss that deceives none but the deceived.

In vain a professed union with the Divine for him who has accepted a price instead of paying the price. A God who could be influenced by petitions might permit a Judas to continue his way, but the immutable law of cause and effect brings him inevitably to self-destruction.

From natural self-deception grow the many deceptions that, like the Banyan tree, take root in the same soil to grow and flourish the more abundantly, till over a wide and wider area the light is shut out. The man grown from the deceived Adam—the continuance of the deception—confronts the man grown within Adam, who, redeeming him from the original sin and its consequences, lifts the natural Son of God to highest heaven by uniting him to the Begotten Son of God.

For the deceived man is no such union, the kiss is in vain, he goeth to his own place—the lowest hell.

XXV

None can rob me of what I make myself

XXV

BARABBAS THE ROBBER

From the garden Jesus is led for trial to the house of the high priest, and then to Pilate's judgment hall. His victory already won he leaves to his accusers the victory they seek. It is the priesthood that is chief accuser, the people follow the lead. The old and the new confront each other, the strength of one is measured with the strength of the other. The strength of Jesus is the strength of self-conquest, the other is the strength of tradition and reliance upon the past; of the bigotry that is called loyalty.

"This is your hour, and the power of darkness"; his hour, illumined by the light that discloses the very dregs of the cup that has been drained, is over. In him, and with him, is the power that gives the supreme victory; with them is the power that gives a temporal victory. His is the power, won by work accomplished, that entitles the victor to the place for which he has paid the price—"Hereafter shall the Son of man sit on the right hand of the power of God." Unresisting he submits to the power that can take from him, at best, nothing fitted by its nature to survive. Let it work its will and worst, all that constitutes the essential "he" remains untouched, its throne unthreatened.

To-day the "High Priest after the order of Melchizedek" is on trial before the priesthood "after the order of Levi"; the essential and vital Jesus Christ is on trial before the

upholders of a literal and remote Jesus Christ. They defend the past, safeguard traditions, denounce the blasphemy that declares them not proven as historical facts; that insists upon individual repetition of the life of Jesus Christ, from immaculate conception to the victory in Gethsemane, as the only true following of Christ.

Yet the world moves, even the world of religion, and the insufficiency of history as a basis for enduring structure is felt by many, and they demand something more. This demand, though unuttered, keenly felt, is a rising tide sure to wash over and beyond old defenses. Its encroachments are everywhere evident, as witness the efforts in monarchical countries to separate church and state, are signs of the times preceding the establishment of the new order to which the old order must inevitably give way. Always does the sentence imposed upon what is heard as blasphemy prove, at last, the vindication of the blasphemer.

The night of trial and human judgment is followed by the risen day of the Divine judgment that knows its own. What though the mouth that gives testimony to the indwelling Christ and recites the proof of the Christ-power demonstrated in many mighty works, be smitten as the mouth of a blasphemer? It has uttered words that will be heard through and beyond the age in which those who struck the blow will be forgotten. "If I have spoken evil, bear witness of the evil" he who has uttered them may well say. They seem evil because they are at variance with the already established, they forebode disaster to the already established, indicate a destructive revolution that shall overthrow all law and order and bring anarchy in-

stead, a forsaking of God; and yet they are but the words of the great evolution that is bringing mankind nearer and nearer to God.

When fanaticism and expediency join forces then the Prophet of the Most High, instead of a lesser, God, is sure to be put to death; and equally sure is his resurrection in the hearts and lives of those for whom he suffered. He knows his mission, its success and its failure, and why; in what both its success and its failure consist; its imperative demand, its present futility, its future permanency.

Priest, Prophet, and King—King in a realm unknown to a world that has not found it, he stands for judgment before a Pilate that, contrary to his own conscience, caters to a popular demand. "What is truth?" is the old, old, question that must be answered, as its own question, by each generation, and by every member thereof in his own life. One may not live out what to him is intellectually true, but, invariably, all men reveal their standard of life and conduct by their lives. The recording angel, Time, makes perfect record that will be read aright only when absolute truth has become the standard of comparison and judgment. Then the sheep and the goats that every life contains are separated one from the other, unto the appointed destiny of each, by the Judge that cannot be influenced by expediency.

Truth is that which Principle compels. It is impersonal because of its impersonal origin. Always the same in itself, without increase or lessening, it becomes personal by discernment and proof; a result following only upon a seeking for truth, preceded often by acceptance of many theories, each in turn believed to be the truth because

true to the believer at the time. Never can he whose ruling motive is expediency see the truth. Though Truth incarnate—the impersonal become a living personality—stand before mankind for acceptance or rejection, as Jesus stood before Pilate, he whose motive and desire are one jot or tittle less than "Truth for its own sake, at whatever cost" cannot detect it, hear and understand the testimony it offers. Only such as are of the Truth, hear the truth; only those who seek the highest kingdom hear the words that reveal it.

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

The purpose of human existence, the great mystery philosophers of all ages have sought to solve, is declared in these words. All men have come into the world by the same means, for the same purpose, to the same end—to bear witness in the individual life to the absolute truth of being that precedes sentient life; and that, by incarnation, succeeds it when the end is accomplished. From the perfect One, that is before time, through all possible variety to the unified and glorified One, is the line that has beginning and end; that begins in the eternal and ends with the eternal. What changeless Principle compels is to be individually wrought out and accomplished; the accomplishment the witness, the testimony to the truth.

This line whose beginning is Adam, whose end is Jesus Christ, between whom belong the intermediate characters illustrative of the ascent from the lesser to the greater, is the life-line for all men by which they learn to know, and

then to know that they know, Truth. The first is "innocent," "fresh from the hand of God," and becomes defiled by knowledge; the other, redeemed by a higher knowledge from the defilement, is the incarnation of the original purity, manifest at last.

From servitude under a limited knowledge, to mastery by the knowledge of absolute Truth, is the ascent of the soul that is primarily of God, that thus returns to God; returns as King, even though despised and rejected of men.

Every child born to the world is confronted by the world and its relation to himself, as a problem to be solved. "Is this true?" "Is that true?" "Is the other true?" are early questions, for he is heir to the discoveries, the theories, the explanations, of his predecessors. He deals with things, arriving at forces; pursues things till they dissolve from the visible and tangible into the microscopic world, that, in turn, dissolves into the more subtle; pursues till one Force back of all differentiation is dimly discerned as a barrier across the way of further pursuit.

Tiring, at last, of the effort to weld one fact to another fact as a permanent union, of the necessity to demolish and reconstruct what he has been at so much pains to put together, he looks for the remote and prior truth, the logical necessity, pursuing it in spite of any seeming contradiction of facts, looking into himself instead of only into things, turning from the physical to the metaphysical; for the seeker endowed with capacity for knowing must be more than the things it is sought to know. And then he finds, and, finding, reconstructs where reconstruction can be made permanent; remakes his own life that it may bear witness.

The domain of consciousness is the domain of the seeker

and the finder, whether he delve in the outer court or within the temple; its contents are bodied forth in his life—the life that needs so much reconstruction to bring it to the level of predestined attainment. Knowledge that is not usable to this end is an incumbrance instead of a help, witnessing to non-truth instead of to truth; it must be eliminated, corrupt conception giving place to immaculate conception, construction to reconstruction.

To this end is every man born—born a king by Divine right but who, to enter upon eternal possession of his kingdom, must prove his right by his victories. Only he who has proved himself king, who has offered, by successful exercise of authority, the testimony, bears witness unto this truth.

"This life" by which we set such store, this world that seems so fair and, at times, so terrible, the many kingdoms it contains offering, each, its own attraction, woos us to itself as the most to be desired, and away from the stern necessity for self-conquest. Only a means to an end, it is mistakenly made an end, its extended enjoyment becoming the ruling desire. Enjoyed as an end, instead of being used as a means to an end, the life bears witness unto the mistaking.

To attend school is good, but if the pupil aim to remain in the school for always, he deprives himself of a greater good—the application and proof of the knowledge gained, that crowns the learner with achievement. The lesser but leads to the larger life that bears witness to the truth of the knowledge.

The stern simplicity of Jesus' life endows it with a majesty incomprehensible till understood as the majesty of

one who knows that he is born King, and that he is actually in possession of his kingdom, ruling therein, having conquered all that disputes his reign. His calm serenity as he stands before Pilate, the living answer to Pilate's question, is the serenity of one whose life is greater than words. If they do not understand his life, are unable to read its testimony, how shall they understand any words he might utter in self-defense?

The absence of self-defense, the mute patience that waits the judgment, the calm immovableness of him who has conquered the passions that sway the clamoring mob, the ambition and the expediency embodied in the priesthood and Pilate, are colossal by comparison. Arrayed before them after his night of agony and triumph, from far off heights of achievement he looks down upon them, hearing their accusation—the accusation that, though they knew it not, justified and vindicated him, "He made himself the Son of God."

The demand, "By our law he ought to die," is answered within him, "By God's law I ought to live, and I shall live forevermore"; yet he opens not his mouth, and they gain the judgment they seek. Proved a redeemer, declared a malefactor, condemned to die, the dregs of the cup upon his lips, love for his murderers in his heart, he knows, still, what he knew before he entered the judgment hall, "Now is my kingdom not from hence."

He who has added his own work to God's work, finishing the "Father's business," who, as natural Son of God, has made himself the accepted Son of God, can well be mute before the blind accusers who judge him according to their law—the law that makes the commandments of

God of none effect. The higher life, the higher law, though bodied forth as the living Word, is veiled from those whose standard is less than the eternal standard; is unseen of them who can lay violent hands only upon the physical structure that veils the constructed temple of the living God.

The human accusation is the divine proclamation of triumph achieved; when God speaks the achiever may well be dumb.

Clothed in invisible majesty, though stripped of all external power and defenses, remote from the threatening hands that cannot lay so much as a soiling finger upon his immaculate purity, dwelling secure in a region whose threshold the accusers may not yet cross, where the clamoring voices seem but a far-off murmur and the one Voice fills the air, he stands forth, witness of the Truth for which time is but a servant, his time fulfilled. Redeemer for the world, himself redeemed from the world, the lessons learned, the application made, their truth proved, he surrenders the world for the heavens opened unto him as he went up straightway out of the water; the heavens of which he has taken possession as one born to be their King.

By him, as one who has achieved, mankind may have its lost birthright restored, all men may win what he has won; yet, unseeing, they clamor for the release of the robber, the destruction of the redeemer.

The right of dominion over all things, the right to reign over the world as its Master, is the right of Adam, the natural Son of God; it is his birthright by natural relation to God. Lost by unwitting and ignorant exchange for "a mess of pottage," it is restored by immaculate self-

conception, and the begetting of the Son of God; a restoration prevented for those who, unable to see the redeemer, prefer Barabbas, the robber.

For how many long years has mankind been robbed! The slow march of civilisation brings much that is good and desirable, but the one thing above all others needful comes, when it comes, from within, not from without. Then the inner life becomes the all-important life, escape from the robber, through victory over him, the essential.

Jacob and Esau are twins, yet the first-born shall serve the last-born, whose hand lays hold upon his heel. In sharp contrast to each other "two manner of people" are in the world to-day. Spite of racial differences all human kind can be classified under two heads—those who do not know they have sold their birthright, and those who are regaining it; and "the elder shall serve the younger" for the younger shall serve God alone.

It is those who have found who work for restoration, work to make themselves what God in the beginning created and thus follow the great Example, that are spiritual seed of Abraham. The riches of Jacob are the riches of him who wrestles and prevails, who increases and multiplies whatever the seeming witholding of his wages, who cannot be robbed though "the rams of thy flock have I not eaten. That which was torn of beasts I brought not to thee; I bare the loss of it; of my hand didst thou require it . . . in the day the draught consumed me, and the frost by night . . . thou hast changed my wages ten times. . . . Except the God of my father, the God of Abraham . . . had been with me, surely thou hadst sent me away now empty."

The course of human life is one long wrestling that can end only in prevailing. Set up as a ladder that rests upon the need for manifestation of the Unknown God, (earth) and whose top reaches unto the original heaven that must be proved to be heaven, "the angels of God" descend thereon into human life to lift this life into divinity. As ministering angels they encourage and console the life that aspires to practical possession and use of its birthright, to redemption and salvation from the "pottage" for which it was unwittingly exchanged.

The "angels" that Jacob saw, that ministered to Jesus, may descend into any man's life, may minister at any moment of need. All serves him who serves the Great Purpose, all robs him who serves the corrupt conception of self. Yet it is the robber whose release from the bonds imposed by the presence of the Redeemer, is demanded, and the same ignorance and self-will bind fast this Savior who would set free from all bonds the living soul, restoring to it it's own.

Throughout the course of human life, when the one is free the other is in bonds. Any religion, philosophy, science, that exalts God by belittling man, or exalts man by belittling God, fails to restore man's birthright, continues to rob while seeming to enrich him with treasures of knowledge and temporal success. Born to be king, whatever removes him from the kingdom in which he should rule, whatever veils and makes doubtful this kingdom and the kingly power, robs him, whether the robber be clad in sacerdotal vestments, or in the armor welded of scientific facts.

The whole network of natural sense-life, the education

that is its constant suggestion, is a vast conspiracy against the birthright of man—dominion over all; a dominion whose Alpha and Omega is self-dominion; for the nature of the genus, Man, is the circumference of the universe. The center of the universe is the living soul, Adam, that is to take into itself, as a consciousness, all that the circumference includes. As Jesus Christ the in-taking is accomplished, the dominion is established, the king is in possession of his kingdom.

To-day it is the children of the "outer darkness," not the children of Light, who constitute the lawful prey of Barabbas, for whom the example of the Sinless One is in vain, his witness unto the truth seen as testimony against what is true to them. Submission to circumstances, helplessness under the attack of suffering, sorrow, and death, belong to the darkness that is absence of Light, but that have no place where the full-orbed Sun of righteousness shines. They are sensations, not truth—the truth of being that is immaculate and changeless above and beneath all sensations; the truth that, immaculately conceived, conquers sensations.

Robber and Redeemer, found together yet widely apart, both held for trial and judgment, freedom for both impossible because the release of one is the bonds of the other, it is indeed expedient that one man die for the people. Which shall it be? One rules in the kingdoms of this world, robbing as he rules; the other, in the kingdom of the eternal world, enriching as he rules.

The will of the people determines which shall die, which power continue and be acknowledged; supply is ever according to demand. Where prophets are stoned, there

are robbers set free to work the ignorant will that demands their freedom.

Impressible by nature the human soul is responsive both to suggestion from below and suggestion from above, to both robber and redeemer, inclining most to the one strengthened by self-suggestion. Following the inclination it either condemns the redeemer and sets free the robber, or it follows the redeemer and condemns the robber.

The few follow, the many clamor, not seeing; under the stress of circumstances even those who thought they saw, deny, betraying the Master they can truly serve only by effort at self-mastery. Peter has many duplicates, the Petrine example is often followed more consistently than is the Petrine doctrine. Loyal profession and disloyal practice were not confined to nineteen hundred years ago, neither are perception of truth and fear to publicly acknowledge and defend it.

Most priests see more as men, than they dare avow as clergymen; the risk of avowal is too great, and expediency rules the lips and life. The clergyman who is the prophet of the new time, instead of the upholder of the old time, risks the fate of all prophets; this is not expedient. Only a Jesus Christ, foreseeing his fate can walk calmly to meet it, bearing in silence the ignominy and shame, opening his mouth but to testify to the truth, paying willingly the cost of the testimony.

Did not expediency rule, where would be the costly ceremonials and trappings that appeal to eye and ear, holding the senses in a thrall mistaken for true religious devotion; the indulgences sold to the faithful, Protestant and Roman Catholic alike; for the wealthy pewholder in

the Protestant church is granted indulgences denied to his poorer brother, notwithstanding the missions established "for the poorer classes"?

A church that is selective and exclusive practically, while non-discriminating and inclusive nominally, denies the Christ it professes to represent and represents the god of expediency. While the scent of the incense is in the nostrils, the sound of the music in the ear, and the outer eye is filled with the gorgeous picture of ceremonial, the inner eye sees the far-off lonely figure that had not where to lay its head, that moved patiently from place to place, hunted and derided, seeking the few who "worship the Father in spirit and in truth," comforting, strengthening, healing, himself uncomforted, unstrengthened of men, relying upon God alone. Had he bowed before the god of expediency his history would have had a different ending; Gethsemane and Calvary would have been spared him, ascension would have been denied him. From the manger to the cross his life is answer to the demand of the Father, the demand that can be met only by the Son that knows the Father, and for whom expediency is "Anathema!"

Consistent throughout, even when he drove from the temple those that bartered, that said "Give so much, and we will give you so much in exchange," this great life stands to-day as a sun-crowned height above the dwellers of the plain, wandering amid their own shadows. Ever and always the repetition of history, ever and always the necessity for the Begotten Son within the natural Son, of his testings and triumphs, of death, resurrection and ascension, of deliverance from mortality; and ever, for

those who have had a glimpse of the height, the temptings of expediency.

It costs to climb, it pays to conform—so reason those who think to successfully compromise with the Almighty. Peter with his Master in the freedom of desert places, and Peter in the judgment hall where his Master will be surely condemned, are two different men. Ready to share in the freedom, he is not ready to share in the condemnation.

To-day, thinking for himself as the individual, he is not ready to avow publicly his individual conviction, for it will ally him with that which, outwardly, is weak. Such avowal would be inexpedient, it is better to wait till the weak has grown stronger and avowal and support will not compel so heavy a price. To share in a triumph when won, being spared the cost of winning, seems better than to risk much by outspoken and fearless championship. Though lips tuned to the required pitch speak fairly, honesty is of the heart, and if the inmost heart withold its sanction the words are but breath without a soul, and will not reach souls, however they may play upon the imagination.

Peter's denial of his Master, under stress, compelled later acknowledgment, a full measure; for the three denials, three affirmations.

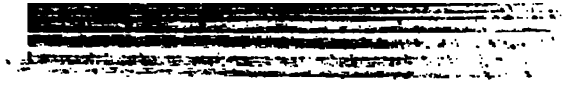
"Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord." "Peter was grieved because he said unto him the third time, Lovest thou me?"

And the avowal where before was denial is not enough, it must be followed by action, by the work that proves it heartfelt and sincere.

"Feed my sheep." "Lead them into the green pastures and beside the still waters where I have sought to lead them; continue the work I began, that I must lay down. Follow after me and they will follow you. When you were young you followed your own will, now, older in experience, follow always the great Will I have followed. It shall carry you where formerly you would not, but always onward into the kingdom of God which shall be your kingdom also. There shall my sheep be safe-folded, led by a faithful shepherd."

XXVI

I am crowned with my achievements



XXVI

THE CROWN OF THORNS

To follow the parallel lives of Jesus the descendant of Adam, and the Christ the seed of Abraham, to the place and time of judgment, is to "Behold the man!" the man who is Jesus outwardly and the Christ inwardly—the Son of God within the Son of man because begotten in him. Yet is this man who is the triumph of natural life, as, also, its condemnation, not truly seen till seen as crowned with thorns; a crown more royal than ancient or modern art has ever devised, more costly than any purchased by monarch's treasuries.

But one man can wear this crown—he who has conquered, and is crowned with his victories; for the making of this man the Christ is all-essential. Without immaculate conception of self the Christ is not born in the conceiver. Except Christ first be born there can be no begetting of the Son of God within the conceiver. Except this begetting proceed till the Christ is full grown, the natural man is not supplanted by the Divine man who survives as the fittest.

Behold the man who is the new man made of twain, example for all the world! Yet blinded eyes cannot behold him; for them the crown of thorns is a sign of ignominy, a cruel suffering inflicted by barbarous hands that scourged and wounded him who died for them; a suffering that calls for our deepest pity for the lowly one, though

Lord of glory, who stood upon the steps of the Prætorium waiting to be led to the shameful death demanded by his enemies.

But if this mighty life is to really teach and lead us we must behold the man, the resultant of the composite nature out of which, as so much raw material, he has been made; then will his seemingly cruel crown blaze with the glory beyond all worlds, beside which the dazzling rays of multicolored gems are but the feeblest glowworms.

Realising, as shown by the genealogy of Luke, that the natural man as the natural man is the same at all times, whatever the name, whether Adam or Jesus, bears at all times the same relation to Nature and to God, the Principle of Nature, we see in Jesus of Nazareth the natural humanity that is our own, the repetition of the unvarying order of Nature that is impersonal and according to law. As shown by the genealogy of Matthew, we see the coming of the Christ into the natural man by the true conception of man's fundamental and eternal relation to God; a conception that begets a consciousness of this relation and the power to demonstrate it.

We trace the growth of this divine consciousness within the natural human consciousness, its progress to the full stature that shall endure beyond the natural limitations in which it is begotten; the orderly ascent in power over the Son of man, of the Son of God; the purging, purifying, reconstructing of natural consciousness till it becomes the divine-human consciousness in which evil, in any form, has no admitted place, till the fundamental and changeless reality of being has been built into a man that is its actualisation and proof—God manifest.

Following the Old Testament we find the preparation of the soil of human consciousness for the seed of Abraham; and with the New Testament, the germination and growth of this seed to the fruit it bears. The purpose of life, the order in which it is fulfilled, its roots and ultimate fruit, are clearly set forth, so clearly that "a wayfaring man, though a fool, need not err therein" provided that, though born blind, his eyes have really been opened. He must see present, and possible, as well as past, history; his own, and for all men.

Turning to Genesis we find, as the words of the Lord God to Adam, "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Here is the first mention of thorns, the thorns that appear as the crown upon the brow of him who has conquered them, proving his divine origin.

The soil of human consciousness brings forth according to the seed sown in it, brings forth therefore to the sower of the seed. The human soul is the conceiver of self, each thought is a seed according with this conception. Self-conception is, first, natural, or according to sensation; it identifies the soul with the object of sense. It says of the physical organism "This is I"—the corrupt seed that, deposited in the soil, results in the "thorns" brought forth in consequence. The soil is "under the curse" necessary to its own salvation; it shall prove its own works, the law of cause and effect compels.

As the soul sows, so must it reap. Sowing in ignorance

it also reaps in ignorance, not understanding why it suffers. All suffering is, to it, evil, the thorns of "all manner of disease" smart and wound. They are many, each has its especial sting, all grow out of the ground of human consciousness and have no other existence.

All the books that ever have been written on mortal ills and evils, their causes and cure, even the most scholarly and profound, but describe that which is contained within the circumference of human consciousness—a book that one need not visit reference libraries to consult. Outside this boundary ills and evils do not exist, within it the work of eradication must be done, and the remedy must be adapted to the end to be accomplished.

Whatever affects, modifies, or changes consciousness is a means; whatever changes it the most speedily and effectually, imparting the necessary quality that excludes the root causes of the ills, is the best remedy; and as consciousness is individual, is one's own, unshared by another, the remedy, once disclosed, must be self-administered; for each is guardian and protector of his own consciousness—that vague and indeterminate region left undefined by sectarian religion, and well-nigh undefended.

The phrase "all manner of disease" covers all the ills, physical, mental, and moral, of mankind, sickness being always mental, and often moral, as well as physical. Human consciousness as a whole, whether expressing itself most at a given time on one or the other of these planes, is the sick man, and the physical, mental, or moral sickness must be dealt with by reaching and dealing with the man. This sick man first, and unwittingly, the sinner, must become the repentant sinner seeking salvation from his sins;

a salvation gained only through immaculate self-conception, the coming of the Christ, and abandonment of the natural misconception that is the root-sin.

The sinner, the sick man, the sufferer, the seeker for aid, the repentant sinner, the seeker for salvation from sin and its consequences, the experiencer of redemption from these consequences, the Master of all natural ills by the power of the Christ that strengthens the hand to pluck them, as thorns, out of the soil in which they have grown—such is the order of human life leading to the Divine life, portrayed in the Bible, repeated in each individual, who may there read his own past, present, and future.

And it is the order compelled by the law of cause and effect that governs, not only the evolving of human consciousness as successor to the brute consciousness, but also the evolution of the divine from the human. Never will the "all manner of disease" that testifies to loss of man's birthright be conquered till all are approached as their Master; till one, strengthened by the Christ begotten in him, puts forth a strong hand to uproot and cast them out of his consciousness. So many are they that new names are continually sought for naming them, and no number is too many for one to experience them.

"Thorns and thistles shall it bring forth unto thee," for there is not a possibility of the law of cause and effect human consciousness does not embrace. No disease, physical, mental, moral, is, or can be, an entity having an independent existence; all are conditions relative to the conditioned.

Human consciousness, natural soil, is conditioned by the seed-thoughts sown therein; they bring forth after their

kind. He to whom humanity is an open book reads in human conditions, "harvest according to seed." To be redeemer he must first be master, proving in himself the way and method of redemption. This way and method must include prevention as well as cure. The uprooting of plants not of the heavenly Father's planting, though all-essential, is not all; no more sowing of the same seed alone prevents subsequent growth of the same kind.

That individual human consciousness is the soil from which grows all that constitutes our sentient life; that we are, though unknowingly, natural lord of the soil; that we may become Master as well; that through mastery human life is redeemed unto its great end and glorified; that this mastery is by the power of the Lord's Christ, without which it cannot be achieved; this is the lesson taught by the Book of books. And so, at the end of the "days," we see the mighty Master of human consciousness crowned by his achievements, each and every thorn the soil has grown plucked forth, uprooted, seized by the strong hand that alone can uproot it, to become a part of the crown belonging only to the victor—the conqueror of the natural self.

The progress of Science is one of the boasts of our civilisation. Medical Science has made great strides in the last fifty years, the gains in surgery are enormous, many diseases are under control that formerly wrought unrestrained havoc. This progress has been the result of test upon test of methods and means that had to prove themselves by application, of experimentation without certainty till experimentation established the certainty; and much believed thus established by the work of previous years has

gone down and out in the application and test of more recent theories.

By experimentation theories exhaust themselves, are conserved as true, or abandoned as false, according to results of their repeated application, during which time their truth or falsity hangs in the balance. Experimentation is the natural way of arriving at certainty, the slow way of finding out whether you know that you know, or of knowing that you do not know. It is the way and method by which knowledge will come naturally and slowly to all who follow it, that requires time, and more and more time, for the coming; that requires no faith, that eliminates it, rather, as unsafe; that makes "the scientific mind" the first necessity, and persistence in effort a virtue. When one arrives, at last, at a truth it is because this waiting truth confronts him so squarely and directly that doubt and denial are impossible.

These "triumphs of science" are not the triumphs of him who is entitled to the crown of thorns. He who waits for a plant to attain its full growth and become seed-bearing in order that by analysis of this seed he may determine the nature of the plant, is a long way behind him who, discerning while the plant is young the nature of the seed, uproots it before it reaches its maturity when it re-sows itself, and casts it out to wither and die.

Those who are observing carefully the growth of the plant, noting the several stages and the characteristics of each, comparing observations, tabulating results, waiting patiently the eventual running to seed, would consider him who uproots rash, unscientific, an unsafe guide, an enthusiast whose reason was in abeyance and emotions

in control; yet such is the higher method, illustrated by the Great Example, that shortens the time of suffering if followed, and reduces to a comparatively few years the otherwise long-drawn out period of arriving by experience at the nature, cause, and cure of human suffering.

This contrast of the immediately possible way by which suffering is overcome, with the natural way by which it is worn out, brings the possible way into greater relief, and makes the following in this way, once it is discerned, a question of choice. The natural way requires much time, the spiritual way far less time; the natural way is on the curve, the spiritual way is on the straight line.

The sharp contrast of the new way of the New Testament with the ever old way of the Old Testament, reveals the advantages and disadvantages of both—if there be any disadvantages with the new way. He who follows in the new way, as one among many brethren who are still in the natural way, is ahead of the time and experiences at their hands the consequences; but at the hands of the eternal he experiences the consequences that remove him, in his self-achievements, so far from themselves as to make him unknown of them even while he dwells among them. Their future has become his past, his present is their future.

It is this new way of dealing with "all manner of disease," of uprooting plants before they mature, and of grasping those already matured as their master instead of their servant, that ecclesiastical Christianity has failed to include and inculcate. Aiming to bear witness unto the truth it has failed to bear witness unto an important part of the truth, through failure to discern it; and has denied

to those outside the Christian church the right to, and possibility of, revelation.

Its gospel has not been the gospel of glad tidings that the begetting of the Christ in the human soul through immaculate self-conception gives power, authority, and victory, over each and all the ills of humanity, making of the man who suffers, a master of suffering. Its gospel has been for moral delinquincies, for preparation for death in the hope of a reward after death, for escape from arbitrary punishment in the life beyond; but it has not given the gospel of healing to a humanity that needs the healing; a healing that includes the whole natural man and transforms him into the Divine man.

Had Christian theology included the need for, and the *raison d'être* of, a healing that includes both soul and body, that is a natural necessity to be divinely fulfilled in all men, instead of a healing that is an occasionally God-vouchsafed miracle within the bounds of the Church, modern metaphysical healing outside these bounds would not have arisen, a witness, as it is, to the lack within them.

The modern revelation, though attendant in the newborn zeal of its supporters with much that is regrettable, is proving a veritable gospel of glad tidings; first, by the annunciation of man's original purity and perfection as the God-Ideal, of the indestructible persistence of this Ideal which makes it the present, as well as past and future, truth of being; and, second, by disclosure of the way and method by which this Ideal may become the actual man, displacing the weak and suffering man; a method so simple as to seem trivial, requiring for its application no elaborate and costly education or appliances.

A new meaning to existence that excludes arbitrary, and includes natural creation and purpose, that dispenses, as unnecessary and even illogical and detrimental, with an angry and punishing God; that sees under all contrasting conditions the one condition that is opportunity, its beginning and end definite and sure, gives new impetus to the living of one's life for its own sake, inspired by its revealed purpose, and strengthened to the accomplishment.

The glad tidings deliver from fear, the paralysing incubus that retards progress from humanity to divinity. Neither the discoveries of science nor the revelations of sectarian religion have brought this deliverance, set free the soul that beats against the bars of the prison made by human ignorance of God-intent. Whatever their gains in knowledge, the benefits conferred by both, and these are many, neither has lifted the yoke of fear from the necks of men.

¶ The calm certainty that there is nothing to fear, in this world or the next; that he for whom is the opportunity is greater than the opportunity by which he proves his greatness, a certainty that leaves no ground for fear, comes to those who see and hear the real message of the Man of Sorrows and Victories.

Certainty, while all around is strife, tumult, and unrest, a seeking without finding, a finding that compels a new seeking, is what is needed; not a certainty that is but egotistical self-sufficiency, or blind fanaticism, but clear perception of logical necessity instead; a perception that reveals the eventual wearing of the crown of thorns as the privilege of him who has used the opportunity to its destined end.

To him, every physical disease, every moral fault, every care, anxiety, and pain, every shortcoming and deficiency, every sorrow and grief, each and every evil in life, is a "thorn in the flesh" to be plucked out by his own hand as his hand is strengthened by the Christ; a thorn removable in no other way, however often it may cease for a time to rankle.

With this aim and end clearly before him, knowing that the victor's crown is his only as he wins it for himself, knowing that the plucking out is attended with pain, that Gethsemane waits in the way, still he faces the future fearlessly, knowing it is only the extension of to-day in which to-day's sowing bears fruit. He knows himself master of the harvest. Though the plucked thorn leave a wound the Christ heals the wound, he goes on unrobbed of strength, adding thorn to thorn, victory to victory, till of many parts a whole is made and the overcoming of evil with good is complete; till of the many conquered thorns a crown is woven, proclaiming the victor.

The ground has brought them forth to him who is of the ground, who, by sense-conception, has allied himself with the dust of the physical body. His own hand has plucked them out and cast them from him who, by immaculate conception, is strengthened and aided by the begotten Christ till all are gathered, the work completed, the victory assured.

What matter the laying aside the physical body, the means by which it is cast off? For him who wears it as victor over it, the thorns a crown instead of "all manner of disease," it is already returned to the ground from which it is formed; for as but a garment it is divorced, in

consciousness, from the wearer of the garment. It is the zero having place in the life problems awaiting the soul, having place no more when those problems are solved and demonstrated. Of no value by itself alone, of no further use to the victorious soul whose battle is won, let it go as it will, the purpose is fulfilled. Death is already conquered, it has been tasted, its bitterness is past, all that is not for the Divine life has been yielded up. Nothing can be taken from him who has given all.

Behold the man! Behold him who has "made himself the Son of God," who has added his own effort and accomplishment to the effort and accomplishment of the Infinite Mind, giving the co-operation without which the "created" Son of God could not become the "made" Son of God—the Ideal become Actual.

Behold him in whom, by whom, for whom, and through whom, Creation is finished, the circle made complete, its beginning and end united; the way, the truth, and the life for all who would have the same completeness. What he has done all men may do, his work their work, his aids their aids, his victories their victories, for their thorns were his thorns, their sorrows his sorrows, their temptations his temptations.

The only Son of man among all sons of man who knew himself to be the Son of God, who knew this higher relationship to have power over all lesser relationships and who, thereby, demonstrated its power, he opened the way of demonstration for all men. It was in this sense that he was the "only Son," not in a sense that excludes other men from the same sonship.

We behold the man to little purpose if we see only that

which we can never reach, the crown of thorns as but part of the cruel punishment inflicted by the guilty upon the guiltless, the wearer separated by an exceptional and miraculous origin and nature from the humanity voluntarily, not naturally, assumed. Such a view logically destroys all hope of emulation, paralyses effort, makes a man in the image of its own creating instead of in the image and likeness of God; a man who can never be crowned with thorns, in whom they must continue to rankle for lack of the hand that can pluck them forth.

High on the steps of the greater Prætorium, before all the nations of the world stands the individual and universal Christ in the guise of the Son of man, a guise that brings him home to mankind as native to all men, but to all must come the time of the Nativity. Till this time comes he cannot be released unto them, again and again they sentence him to crucifixion instead.

The supernal glory of his crown is invisible, the royal purple of his robe, a mockery. Hired soldiers smite him, they work for their hire. King of a kingdom of which they do not even dream, winner of battles more mighty than any they are employed to fight, the only hire the love of the Son for the Father, and of the Father for the Son, he stands patiently, awaiting the decision that can but postpone, never destroy, the time when he shall be accepted instead of rejected.

Among all the sects that "preach Christ and Him crucified" how many truly behold the man? For how many men is the "curse" removed and the commandments of the New time substituted for those of Old time?

Ever, save here and there in some quiet hidden place

where He is newly born, is the Christ rejected and crucified, to be again and again resurrected, for no grave can hold the Master of all graves. Ever, through the Nativity, does He grow quietly and obscurely in the hidden places till He begins to speak for Himself and compel attention; the attention that is first curious, then critical, then condemnatory, for, speaking with authority He challenges authority, and established authority takes alarm.

The age-long battle, the world-tragedy is enacted over and over again, the ascent of mankind is but slow and gradual, yet the Initial Impulse never wearies, its trend is upward, not downward, levels of attainment are reached one after another, the few giving their lives for the many.

Behold the man! the glorified One! behold His royalty, descended from the Father, His crown of thorns, witness that He is reigning King! Each thorn has a destined end, a place in the crown, but the kingdom of Him who wears it shall have no end. Once won, it is eternal. And, beholding, take courage; no life is too dark and hopeless for a possible Nativity, the possible conquest it brings. Where is most darkness and hopelessness there is most need of the Christ; and where is most need, there, with recognition of the need, will the young child be born—be born to be subject, for a time, unto his parents, but to be, eventually, Redeemer and King.

XXVII

With the Christ-strength I carry my cross

XXVII

BEARING THE CROSS

By the conception and begetting of the Christ, the demonstration of the power of the Son of God over all the circumstances incidental to the natural life, the Son of man nears his end, to be supplanted by the Son of God as the only man. He dies by crucifixion, put to death voluntarily.

"I lay down my life that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Jesus, as shown by the record of his life, knew not only "all that should come upon him" but why it should and would come, and to what end. Type of the man who knows, as contrasted with the man who does not know and hence is under the necessity to learn (Adam), his mortal life, natural from beginning to end, is in sharp contrast to the mortal-sense life common to all descendants of Adam. The one is filled with weakness and pain, all manner of evil; the other, with victory on victory over weakness and pain, the triumph of good over evil; a triumph impossible for the unknowing, possible always for him who knows as Jesus knew, who makes the application of the knowledge Jesus made, doing, thereby, the Father's will, finishing the Father's business.

A mortal life lived in, with, and according to, the spiritual and true sense of what man is, is vastly different from a

mortal life lived in, with, and according to, a mistaken idea of man. Each life proves the nature of the dominating sense, is governed by the law of cause and effect. The one leads up to the death that is but the passing of Nature's limitations by the soul that is greater than they; the other leads down to the death that is the wages earned by the original sin.

The upward way is illumined, the downward way is darkened. Jesus knows to what he goes; for the mortal-sense man, all is shrouded in mystery. In Gethsemane Jesus laid down his mortal life, the temporary life that all the while he knew to be but temporary, the life that he gave wholly, unreservedly, to his fellowmen, consecrated to their service because given to the Father's business.

As a means to an end for himself the purpose was served with his great renunciation that wrote "Finality"—finality, not for the end, but for the means. As a means for an end for others, the purpose was also served; for those whom he had instructed, for whom he had been a mediator, could continue to be his true followers only by following his instructions and proving their truth. With them the Great Purpose could be better served by his disappearance than by his continued physical presence. The best good for them, the final stage of the Passover for himself, coincided.

And so we have the picture of Jesus bearing his cross, the cross on which he is to be crucified, to the place of crucifixion. Yet to him who reads aright this is but a picture of consummation; for, from the time he stood forth as teacher of the truth that contradicted tradition, as demonstrator of its power over the mortal-sense beliefs

that dominate mankind while unchallenged, he bore the cross on which, as the natural man, he put himself to death; from which, as the Divine man, he ascended in strength and power till full and final triumph should be his; till only the abandoned and no longer needed physical body that had united him with those clothed with this body, should remain, the tribute to Nature that Nature demands.

He died daily, was resurrected daily, ascended daily, keeping a Passover that was preparation for a final consummation that should be for himself the end of all mortality, the unchallenged occupancy of the seat of everlasting power, won at last; that should be, for others, the door of entrance upon immortality, swung wide by his strong hand.

The Stations of the Cross pictured by the Roman church in the crude form adapted to the intelligence of its devotees, are more than the literal incidents accompanying a literal procession out of a literal Jerusalem, to a literal Mount Calvary. They are the stations in the life of every man by which the essential "he" mounts higher in the scale of the evolution that brings from the natural, the Divine man; the same evolution that has brought the natural man as successor to the lower orders that mark, each, a station on the way.

The cross is the fundamental plan for organic structure. From the parent cell to the Perfected One is traced the lifting of the cross from the horizontal to the vertical, from dust to Divinity. Only with developing intelligence is it raised slowly, very slowly, from the worm that crawls to the beast that stands, but whose bulk is still horizontal with the ground; from the beast to the organised man who

stands erect, the cross upright, only the foot of the cross upon the ground. And only with further developing intelligence is the cross lifted from the ground and carried, individual will asserted and exercised, using the cross to an end discerned by the more expanded intelligence.

From the organic cell through all ascending combinations to the organised man; from organised man through his successive possibilities to the Divine man, the stations of the cross follow each other in an orderly manner.

The Cross of true Christianity is more than a symbol of the cross of wood upon which Jesus died. It is the cross with which he lived, lived more and more abundantly till his life had become so rich and full, individualising the whole process of Creation, even as the human embryo individualises in its development the whole process of organic structure, that he, carrying, instead of being carried by it only, was master of all that was merely natural through the soul-power developed in connection with the natural. Not till dominion over all is proved by the development and demonstration of a soul-power that, far from subversing natural law and order, recognises, understands, and utilises them, working with, not contrary to them, lifting and carrying forward the cross that till then Nature has slowly lifted and carried, is the cross to be abandoned.

As fundamental plan for organic structure, the length and breadth that through ages of evolution increased in bulk, that, with subsequent ages, decreased as intelligence increased, the cross is carried by natural evolutionary process to where it can be voluntarily carried by the species alone worthy of eternal life; the human species that must add its own plus of effort to that end.

The same process that brings organic structure from the protozoa through all the ascending levels that mark the gradations that are stations of the cross, to the human level that witnesses the cross erect, brings forward on his way, which is a continuation of the upward way, the human man who, discerning an involved possibility, seeks divinity; brings him forward from the human level as certainly and as surely as it has brought him to it, when, taking upon himself to do as he has been done for, he sets forward to accomplish this highest of all possibilities.

Evolution as a method and a process stretches from the original cell to the Christ; yet this ultimate of evolution as an accomplished fact, is dependent upon human cooperation, a necessity that is at once the scourge and the glory of human character.

Even as physical embryology includes in one whole all stages of organic structure, so does spiritual embryology include in one whole that is a continuous process from immaculate conception, all the stages by which the Christ is generated and established in power over the natural man. And the process ensuing from immaculate self-conception is but the continuation of the process that has brought the species capable of this conception. It is the finishing of Creation, a work incomplete till the voluntary has been added to the involuntary.

Only he who can lift the universal cross and bear it as his own individual cross up the steep ascent whereon he is lifted to highest heaven, has place forevermore "at the right hand of God."

"If any man will come after me let him first deny himself, and take up his cross daily, and follow after me."

All that is merely natural and involuntary is to be "crossed" with what is spiritual and voluntary, daily, by him who would attain divinity. The mortal sense of being and existence is self-limited, belongs to a time; the spiritual sense of being and existence is limitless, by comparison, and eternal. The one leads to mistake, error, the other to right judgment and truth.

The Adam-sense is natural, the Jesus-sense is possible, the crossing or contradiction of the natural with the spiritual is inevitable for him who would prove the reality of his God-being and do the works that are its demonstration. The mortal-sense conclusion "This that I see, is I" is to be crossed with "This that I see, is not I. In my real being I am the image and likeness of God. I am not of the dust, I shall never go to the dust, I am of God, I am on my way to God, bearing the right self-knowledge I exist to gain and prove."

"Let him first deny himself," his mortal-sense self, who would win immortality, and let him take up and carry, daily, this cross on which is to be put to death the mortal-sense man that is not, and never can be, the God-Man; who can never become, therefore, the Man-God. On this cross is to be put to death every condition, grown from human ignorance, that is contrary to the God-Ideal; from it is to ascend into the life the conditions that accord with this Ideal.

It is the cross of Transformation, voluntarily lifted from the ground upon which it naturally rests, to be carried by the only species capable of adding his own enlightened effort to the Initial Impulse, that works transformation in Nature, bringing, through the slow processes of time,

higher species. Lifting and carrying the cross marks the period where the involuntary halts except when aided by the voluntary, the transformation of the ages supplemented by the transformation of the human species into the divine.

The mighty process of Creation continued in, and by, the individual who sees its purpose, transforming him—this is the Cosmic scheme and its consummation, illustrated by the Bible, revealed very gradually as scientific discovery corrects religious belief, and religion opens for science a closed thoroughfare.

Not only once ages ago in Jerusalem, but always wherever enlightenment has come, annunciation been made and received, the Son of man bears his cross to his own final crucifixion, not final till the transformation has been wrought behind the veil of the flesh and the Son of God has there supplanted the Son of man. The End must be like the Beginning, the End that is Likeness to God. It is the mighty statue chiseled from the rough block of human life by the hammer strokes of him who sees the Son of God; a statue that shall wear the face of the one who puts his hands to the work.

The truly Holy City is a New Jerusalem that is to be established in the lives of men because eternal, and tending to the eternal.

Geographical location has naught to do to-day with the purpose of human life and its fulfillment. So far as it serves as an incentive to the great end it is helpful, but never is it positively essential. To-day is of far more value than yesterday, the present bearing of the cross amid all the difficulties that tempt to its abandonment, the greater

need. Only he who is worthy to be crowned with thorns is strong enough to carry it to the end, to face unflinchingly a cursing, ridiculing mob, the blind led by the blind, only one countryman to lend aid among all who add to the weight of the cross.

Always is aid received in time of need by him who does to the utmost his part; often does help fail when demanded because the one who demands has failed to do his part.

The Via Dolorosa is wherever human life abides, an ascent to glories unseen by those who revile, who can but wait at the foot of the cross, unlifted by it because they have not borne it.

If we picture to ourselves the scene at Jerusalem, Jesus, after scourging, the thorn-crown upon his brow, bowed with the weight of his cross, surrounded by the rabble, guarded by the Roman soldiers yet unprotected from the taunts and revilings incited by the priesthood, we are almost overwhelmed by the piteousness of it, the weight at the heart is too heavy to be borne. Yet this scene, in its meaning, is to be repeated for every citizen of the great country, human life, for each citizen is countryman of Jesus "who is called Christ"; yet how few at any one time put their own hand to his cross.

Stand any day in one of the thronged streets of a great city where the streams of traffic pass and repass to pour themselves into the corporate life, where men hurry hither and thither intent upon their own interests, and there in the midst, for the eyes that can see, is Jesus bearing his cross. The elements of the scene in long-ago Jerusalem are all there, the populace of a cosmopolitan city is the

procession in its streets, the authority of the church as an established institution is accepted as the authority of God, political expediency utilises the demand of the people to its own ends.

Only he who sees in to-day the repetition of long-ago, who can separate substance from surface, can give his help to bear the cross, making it his own. Sent from God, a citizen of the world, countryman of Jesus, compelled, finally, by the discipline and revelation of life to bear the same cross, he becomes an "assister of men" by the help he gives to the Savior of the world. Simon the Cyrenean has his prototype with each generation, no generation is without its own helper.

The cross humanity must bear may not be removed; help to carry it is the only help that can be given. A burden shared is a burden lightened, and the Elder Brother carries for the whole family.

Though we trace from dim and distant times through successive ages the slow rising of the cross from the dust, we find but comparatively few years necessary for its voluntary lifting and carrying to the mighty end. The short life portrayed as that of Jesus is practical annihilation of time by utilisation of ever-present possibilities; the condensation by voluntary action of what, otherwise, would cover a longer period.

By comparison, the distance from the manger in Bethlehem to the steps of the Prætorium, from the Prætorium to Calvary, is short indeed, yet long enough to contain the experiences by which the Original Purpose is carried out; for when the human species puts its own hand to the work of God and Nature this work is hastened by the double

impulse. Thirty-three years of New Testament living accomplish more than six hundred years of Old Testament living; yet are neither the law nor the order changed, they are but the more speedily fulfilled.

He who follows the Great Example is a cross-bearer, a bearer of the cross of Jesus when he voluntarily lifts it to the same end. Denying his Adam-sense of self as truth, even though it is natural, crossing or contradicting it with affirmation of discerned truth, opposing the immaculate self-conception to the corrupt self-conception, he takes up this cross daily, not at odd times when his emotions are aroused, and follows after the Master of the natural self to the same mastery. Along the way illumined by the Elder Brother, a light that always will safely lead those whose eye is single to it, he follows on to the same crucifixion, resurrection, and ascension, because the principles illustrated by the life of the Elder Brother are the principles operative in his own life, demanding of him the same demonstration.

For him, also, is condensed into comparatively few years what, by the processes of Nature, slow when unaided by human co-operation, would be extended over a far longer period of time; for he is of the quick, not of the dead. To learn of good, bad, and indifferent, by experience, is to live by the Old Testament, or Covenant, and to learn in the natural way. To prove, by experience, that good is eternal and ever present and sufficient, when applied, to overcome all contrary to itself, shortens the time; for less is required for proving than for learning.

He who affirms true being, as compelled by logical necessity, places himself at one with it, making this truth the truth of himself—the modern method—stands, by

that act, upon the mount of self-revelation from which he comes down to make his life the proof of the truth. By this act, which is the true and most potent conversion, his life bears witness to the truth discerned, instead of to his ignorance of truth and the necessity for learning it.

The ages upon ages of natural growth and development that is the history of the world as recorded in Nature, are recapitulated in the few years of him who proves the purpose of Creation. Working forward in demonstration of this purpose he works backward to the very Origin of all, the ages condensed into his single life, and carried by his life to the great consummation.

Jesus in a wider sense than as the author of personal salvation, is the Savior of the world, in that by his life the world, as the whole of Nature, is saved unto the Purpose for which it has served as a means. Nature, instead of being contradictory to God and a hindrance to true religion, is in accord with God and an inspirer of religion, but is "saved" only as reconciliation to the Principle that is God is made; and this reconciliation can be made only by him who, seeing his relation to God on the one hand, and his relation to Nature on the other, can and will make "in himself of twain" one new man, so making peace where before was conflict.

The new man is made in far less time than has been required for the appearing of the natural man, successor to the brute order, though he is made strictly in the order compelled by God and Nature, and the relation of effect to cause. He is law fulfilled and triumphant, King by divine, human, and natural right, even time subject unto him as its master.

In the industrial world labor saving inventions in practical use to-day are reducing the time formerly necessary for the accomplishment of a certain work to a mere fraction. Utilisation of some means not previously discerned produces this result, a result continually on the increase, due to the exercise and development in a man of capabilities more subtle than his physical hands. Relative annihilation of time, greater accomplishment within a given time, is being demonstrated, a result impossible without adequate means.

What is true in the mechanical and industrial world is equally true in the inner world that is the inner life of mankind. Utilisation of the means illustrated by the New Testament shortens the time normal to the means illustrated by the Old Testament. He who to-day lifts and carries the cross, making it his own cross upon which the mortal life is to be put to death—that self which would otherwise linger till by the slower process it died the inevitable death—is utilising a means to the great end of Creation more speedily productive of this end; a means always ready and waiting yet unproductive till individually discerned and used.

Christians after the more modern idea of the meaning of the Bible, are they who lift and carry the cross that has been carried, or brought, by God and Nature to where it can be voluntarily taken up. Lesser species exist, the human species only truly lives—lives the more abundantly when it uses the prerogative "dominion over all." Carried patiently, because with sure knowledge of the certain end, it is carried triumphantly through all assaults, midst all possible insults and sneers, the whole invisible realm

co-operating with him who bears it, because he is co-operating with the Purpose to be wrought out.

Never can a more royal pageant be devised than this procession to Calvary: the howling, taunting mob made up of all nations, the callous indifferent soldiery blindly following instructions, the guardians of knowledge of God inciting the rabble, the combined authority of church and state in command, the King who has won his crown in the midst, bearing the cross by which he has won it to the very end, till, with it, shall be left only that which belongs to time. The royalty, unseen of men, triumphant over the royalty claimed by men, is to part with the last vestige of the physicial means by which it has been established in power, to endure forevermore.

The successful demand of the Sanhedrim, the politic complaisance of Pilate, the ignorant executors of the ignorant will of both, the demoniac mob blind to the glories of the Mount of Transfiguration, frenzied with the torments of the unclean spirit, the fanaticism that prevents deliverance from its power, all combine to make a picture than which a more tremendous object lesson was never devised; a picture to be translated into actual life, and actual life to be made the fulfillment of its meaning.

Whether or not this scene is literally true as a part of authentic history is of small moment as compared to the fact that it is logically true, and, in its significance, an essential part of the individual life that wins for itself its crowning glory—divinity. Historical accuracy is of less importance than logical necessity, such accuracy or inaccuracy is but testimony to this necessity; he who discerns has no pressing need of such testimony, but furnishes testi-

mony, instead, if he brings his life into accord with the necessity.

Let the dead past bury its dead, but let the living present bring forth the more living witness of the truth that never dies, that is always resurrected for its own defense.

XXVIII

I yield up all but the eternal

XXVIII

CRUCIFIXION

The life yielded up upon the cross is but a ghost as compared with the more real life remaining to the Son of man who has made himself what he was created to be—the accepted Son of God. The mortal life is but a state of consciousness having its own natural boundaries; the mortal-sense life is an illusion, for it is the result of self-deception. Where Adam is bound to the consequences of self-deception, Jesus is freed from them, the demonstrated Master of all that seems, but is not, permanent reality. Upon the cross, voluntarily lifted and carried, he yields up the ghost —the mortal life that foreshadows the eternal life. Used to its appointed end it is abandoned as the no longer needed.

Whether the historical Jesus is authentic, or not, his life illustrates the nature, purpose, limitations, of the mortal life of all men, the larger life to which it is relative, in contrast to the mortal-sense, or self-deceived, life of all men, from which they need redemption. The mortal-sense life seems the substantial life, the reality too tangible to be mistaken, its good things the desired and eagerly sought, its evil things the dreaded and to be avoided. Yet it is a fact only to the experiencer of the fact, the deception existing only with the deceived; whereas the mortal life is a natural stage in the evolution from the Ideal to the Actual Son of God.

The mortal-sense life, filled with "all manner of dis-

ease," is a state within this stage and self-made. Brought to an end through enlightenment and applied knowledge, deception destroyed and supplanted by clear-seeing, its evils conquered and displaced by victories over them, the natural mortal life becomes to the victor but the merest ghost when compared with the boundless future stretching before him, unveiled to him though in darkness for those who see not and, unseeing, fail to know him.

"Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

Type of this victor and victory, Jesus is portrayed as taunted with failure to save himself from crucifixion, with inability to come down from the cross. "Let him save himself if he be Christ." As then, so to-day, which witnesses revival of a lost sight of truth, failure to discriminate between the impersonal and the personal, between the mortal and natural human state and a self-made state within it. The human state is a necessary link in the chain of evolution; the self-made state is an interloper to be cast out because conceived and begotten in the iniquity resulting from ignorance of the Great Purpose.

He who has destroyed this interloper and usurper, who has saved himself, as his One Father has saved him, from the bondage it imposes, emancipating him into the liberty of the children of God, cannot and will not attempt to save himself from fulfillment of law and order; from keeping the Passover to the destined end, giving up the ghost that the end may be fulfilled.

Dogmatic religion needs, here, the aid it rejects, the aid of science, substituting therefor, as it does, a dogma to which the truly faithful must bow. It fails to dis-

tinguish between the in-itself-natural and the naturally self-made. A well-known modern religion, boastfully assertive of its claim to be the reappearance of Jesus' theology and practice, its works the duplicate of his own, is guilty of the same failure and the same substituting of dogma to fill the gap.

Even though the present day witnesses the resurrection of Jesus' day, this is in but limited degree only. As of old, the limitations are bulwarked by unproved assertions instead of broadened by knowledge of the unity of true science and true religion.

On the human level of evolution, as on lower levels, all is comparative, but the human species is the first able to make comparisons and conceive a higher than is yet evolved. The onward pathway lies through human consciousness, and in the direction of human conception. The infinite Energy works in the direction of least resistance and, finally, in the direction of the concept that is in accord with fundamentals, instead of with a temporary self-sense.

Not yet, with either the church of tradition or the church of the new time, that makes the healing of the sick the hall-mark of its authority, is the needed revelation complete, the true Jesus Christ, his life and works, taught and demonstrated in unadulterated purity. Between them Christ is crucified afresh; thieves both, establishing dogma in place of law they rob mankind—a mankind that can be robbed only when self-deceived.

If from God through Nature to man, and from man, by means of the divine consciousness generated from immaculate conception, to God, be the order of Creation,

then, better speculation than dogma, feet that wander than feet that are fettered, for, eventually, they will find what the fettered are held from finding.

A living protest against "the tradition of the elders," deliverer of the soul-hungry from its bondage and giver of truly nourishing food, Jesus, saving others, is victim to it outwardly, victor over dogma inwardly. Unable to come down from the cross voluntarily raised and carried till it lifted him above the work he had finished, and knew he had finished, his inability, in the eyes of those who mocked him, ability to give up the ghost instead, he passed over for all time the limitations of the natural human state within which dwelt, still, those who were not lifted by the cross above the darkness that was "over all the earth."

Putting to death, by crucifixion, the mortal self, long in advance of its otherwise slow and lingering death, is an act beyond the power of him who is unable to lift and carry the cross, to be crowned with the crown of thorns, to bear unresentfully the scourging inflicted by the ignorant. The form of punishment of a malefactor employed by the Roman government is but a type, rightly viewed, of the means by which the living soul keeps its Passover triumphantly, giving up the ghost for the Reality, its work finished.

Yet so vivid is the picture presented by the biblical account, so long have teachers of historical Christianity impressed it upon their hearers as the literal and sacred truth, which to doubt is to sin, that it is difficult to translate the scene into what is compelled by the principles fundamental to and governing human existence. It is

part of a great whole that must be thus translated, transfigured, transformed, for a "lunatic and sore vexed" people to be freed from the possessing spirit that teareth and rendeth because of the contradiction between reason and revelation.

Streaming tears from the eyes fixed upon an incident in past time blind them to the vision of the mount; the glories of Calvary become hidden in the darkness of the unseen. Pilate's judgment hall, the procession to Calvary, the crucifixion, the taunts and mockeries, the challenge to come down from the cross, the superscription nailed upon it—"This is the King of the Jews"—blaze with a light and glory dazzling in its effulgence, that touches, as with a finger of flame, every ignoble thought and tendency to blast and destroy them; that kindles in the beholding one a sacred fire of aspiration, fed with every review of the sacred pages.

Who but he who has won power over himself, who has drained the cup bitter till drained, could breath the prayer for the torturers of his human self, "Father, forgive them; for they know not what they do"? Who but he who has not only learned but proved, could have, in the midst of the agonising sensations pertaining to the human self that are borne triumphantly by the divine self, the compassion on the ignorant that forgave the works of ignorance?

If "to err is human, to forgive, divine," Jesus' divinity is witnessed also in this sublime regard for those who mocked him, even as his expiring humanity is witnessed in the cry "My God! my God! why hast thou forsaken me?" Like recurrent waves of the sea, he who would reach the sure ground of eternal life experiences in his

efforts the surges of a natural human nature that again and again engulf him and recede, that threaten to bear him back into the deeps out of which he has come.

To the final stage of the Passover they sweep upon him, powerful to the end, powerless when they are met and resisted by the proved power of the Son of God. The action and reaction of one upon the other, the natural-human and the divine-human, carry inward conflict to the very door of the immortal life, but whose threshold it may not pass. The "ghost" yielded up, the conflict is at an end, the peace won remains.

Repetition of the life of Jesus, even to the scene on Calvary, though in another form, is to be the life of each Son of man who would have his life the same triumph by fulfillment of the same law fulfilled in Jesus Christ. The Great Evolution, completed in him who co-operates with it, brings to birth, from human existence, the higher man begotten within this existence; a birth not without travail and pangs experienced by him from whom is brought forth that which is more than he; a travail whose natural pangs are increased and accentuated by his relations to those who are unable to see, and who, not seeing, blindly hinder the birth.

The forgiveness that comes of sentiment, of conviction of religious duty, is far exceeded by the forgiveness that comes of knowledge of destiny for all men, plus the sentiment that makes him who knows and proves give himself for those who do not know and who have yet to prove. Only the man who crucifies himself even as he is crucified, can bestow this forgiveness, the divine perfume of a rare human flower.

In the "darkness over the whole land" this divine tragedy, to be re-enacted wherever human life has foothold, passes unseen by those who see history only; as unseen as by those representing church and state—the government of men who are not yet self-governed, and the multitude under dominion—stated by the narrative to have been present at the crucifixion. Their callousness that rouses our indignation is duplicated ever in the indifference that opposes every newer idea of God, and of man's relation to God, and protests against all search in the direction in which it leads.

Always, while men are learning, is the not-yet-learned pushed farther away by the fanaticism whose strength is its honesty; that coldly puts to death, as circumstances permit, all promise of advance on new lines. That larger and higher revelations of truth may be gained and added to those already cherished seems to the fanatic impossible, because they compel a revision of something too sacred for criticism.

The old, old world of Nature and the new world of the religion of the civilised, tell, each, their story, one often contradicting the other. The man who, in advance of his race, therefore, of the time, sees where the contradiction arises and makes, for himself, reconciliation instead, experiences, at the hands of those who do not see, the fate of Jesus in the degree in which they can mete it out to him.

Indignation against "those who crucified our Lord" diminishes when that time is seen as the present time, its circumstances the circumstances of to-day, clothed with to-day's apparel. Repetition of history is necessary for

its verification, the only way by which it becomes indisputably true to the individual. When a man's life, voluntarily patterned after the Great Example, becomes a repetition of this life, he knows, as no other can, that geography, and topography have nothing to do with it, that "the way, the truth, and the life" are everywhere present, always possible to be found and followed.

Not till existence as a whole is discerned, "this life" seen but as a natural part in the whole, will the natural life be lived as it should be lived—according to its relation to the whole. But a ghost as compared to the richer, fuller, and more complete, it is given up for the more complete, nothing of lasting value lost, all worth retaining gained.

Jesus, in giving up the ghost, but emerged from a mortal into the immortal life, cultivated and won within the limitations imposed by Nature; limitations proved not to be impassable barriers for the Son of God, whatever they may be for the Son of man. Approached as King, for the King they give way, but they present "no thoroughfare" for those who, uncrowned, seek to follow.

Only the physical organic structure remains upon the cross, the rest has escaped out of their hands, passed beyond the limitations, natural in themselves, that are transcended by human consciousness when it has become transformed into the divine consciousness. This body, animated no longer by that which had used it, its uses past, is left where it belongs.

Jesus' physical body is laid "in a new sepulchre, wherein was never man yet laid." This sepulchre is in "a garden," the garden is in "the place where he was crucified."

In the Bible natural-human life is illustrated as beginning and ending in a garden, the Garden of Eden and "the place where he was crucified"; the divine-human as beginning, but not ending, in this garden.

The state of natural-human existence is the garden in which is cultivated the individual self-consciousness that extends beyond the garden; the physical structure that is successor to the brute order as this order is successor to all below it, belongs to this state only, but the sepulchre in the garden in which this, as Jesus' visible body, is laid, is "new" indeed, for as Elder Brother he is the first of his order to fulfill the purpose of Creation. Before him, as type of fulfillment of the Great Purpose according to the law governing fulfillment, was no man capable of survival as the fittest.

None less than the natural-human can strive for this fulfillment, add its own effort to the great push; none less than the divine-human can be the fulfillment and endure forevermore. Before him, as this type, "never was man yet laid" in the tomb that held his body, never had man successfully crucified himself upon the cross voluntarily lifted from the ground and carried up the heights of attainment.

The inner man grown within the natural-human falls short, at any stage less than the beginnings of the divine-human, of what is required for eternal survival as the fittest. All that come before, and forsake the physical body before this highest is reached, are but predecessors of him whose physical body is laid in a "new sepulchre." He stands at the apex of the triangle while others are at different altitudes of ascension from its base, all converging to the point.

It is the difference between the not yet accomplished, be the remainder but the smallest fragment, and complete accomplishment; between the light of a race and "the light of the world." It is the difference between that for which there is resurrection, and that which is the resurrection; which stands complete outside the tomb, unwitnessed of those who see only the figure on the cross awaiting its tomb.

Not a bone of him is broken, from Adam to Christ the structure is complete, the psychical structure veiled by the flesh yet revealed to the eyes that can see—eyes for which the veil is rent in twain from the top to the bottom. Though darkness be over all the land the eye that can pierce it sees the glory that remains when the ghost is given up; the darkened eye sees only the body for the tomb, the remains belonging to the garden.

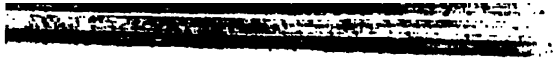
Those to whom this glory is to-day unveiled say "Truly this man was the Son of God"; those for whom the garden is all, see, still, only that which is of the garden. Well may earthquake accompany this scene of crucifixion. The universe thrills from center to circumference when this living center has dominated all unto itself, proving itself Master. The Sons of God may well shout for joy when one who has descended into, passed through, and ascended from, the world, comes as Lord and King. The temporal throne and temporal power that dominate the blinded are shaken threateningly when the eternal throne receives its occupant.

The demonstrated Master of the natural self possesses and wields a power beside which the temporal is as the reed offered in mockery as a royal sceptre. All kingdoms

of the world are subject unto his eternal kingdom. Every thorn the ground has brought forth is proved conquerable, every ill is proved to have its remedy, every evil its antidote, every usurping power its ruler. All that diverges from the Beginning converges to the Ending; in him who is the End all is at-one.

XXIX

There is no death; I live for evermore



XXIX

RESURRECTION

The resurrection "at the last day" of the physical body, intact as when in use, to endure forever, is one of the cardinal doctrines of modern Christianity. Because "Jesus Christ thus rose from the dead" all who accept him as the author of their salvation shall thus rise from the dead also, and dwell with Him in His kingdom forever. If Jesus Christ did not thus rise from the dead, then, it is declared, this hope of the Christian is vain.

The argument advanced cannot have been followed to this point without the perception that resurrection from the dead, even the resurrection recorded as Jesus' own, is something vastly different; is no miracle, an eternal wonder, but natural as the result of fundamental possibility.

Evolution is resurrection, the orderly bringing forth of that which is primarily involved. As an orderly process it is continuous till all involved is brought forth; as a logical sequence there are no breaks, no interruptions, no inharmony or disorder; all such, if such appear, must come from any evolved species that is capable of making them—a making which will be for itself only, and cannot extend to the process itself.

If in the genus, Man, as the expression of the absolute One, is involved all this One, by its exhaustless energy, can evolve, then, along the line of evolution must belong, in orderly relation to each other, species in an ascending

scale; to which must belong, also in an ascending scale, organic structure. This logical necessity is taught as logical necessity by the early chapters of Genesis, and is unfolded as practical fact by the rest of the Book.

The bringing in of evil, and all that comes of it, is by the human species. This bringing in is no destroyer of the evolutionary process, for this process is impelled by exhaustless and dynamic energy, but it is an interrupter for the human species of the tendency toward a higher species, an obstacle in the way of the divine-human. Elimination of evil by the only species that can eliminate it, the one that has brought it in, becomes the necessity for advancement, and the way and method, the immediate need.

Evil, in all its forms, is to be overcome "with good" by application of the eternal to the temporal. How to practically apply good to evil for the overcoming of any form of evil, becomes a new and needed education; the knowledge gained and carried into action leaves its mark upon the psychical body; a work that eliminates from this body much that has been previously built into it, and rebuilds with better material.

A constant resurrection of the body is thus going on, accompanying the ascension that is regeneration of consciousness; a work veiled by the visible physical body till, for the one become able to see, this veil is rent, disclosing the subjective body as the enduring body.

The account of the resurrection in the Gospel narrative is bewildering, unexplainable except as a miracle till understood in its connection with the teaching of the Bible as a whole, and with the differing genealogies of Matthew

and Luke; but thus understood it is seen to be consistent with the great life portrayed, as this life is consistent with the purpose involved in human existence itself.

The phenomenal, or natural, physical body of Jesus may have been laid in the sepulchre, the body that was "watched," that belongs on the plane of the senses and is observable by means of the natural senses. The subjective body, the body of Jesus Christ, the body for which the physical had become but a veil, was not laid in the sepulchre, could not there be watched, was complete in itself outside the tomb that held "the remains."

As culmination of the whole process of body, or structure, building, that extends from the smallest observable cell to the body of the divine-human Christ, the subjective body that, invisible to the sense that measures by dimension and weight cannot thus be recognised, is the body that is not, and cannot be, handled by those who place the "clothing" in a tomb. Remaining intact and untouchable as the living body because the enduring embodiment of self-consciousness on the plane of self-consciousness, it is seen only by the few who can turn from the physical to the psychical, spiritual, and divine, see their order and relatedness, and understand.

As the bone-structure of the physical body is the most enduring part of this body, so the psychical body, as the "bones" of body itself, endures beyond the physical body. These "bones" are carried "up from Egypt"—Joseph's dying command—and not a bone of them from Adam to Christ is "broken."

All that enters into the composition of the enduring body survives the physical body by use of which its con-

struction was begun. The human effort, added as a plus to the great trend, gives character that has its own embodiment, both surviving the physical body. Wearing the stamp of its maker, the impress of the individual concerned with its making, it is the means by which conscious individuality persists beyond the portal called death. When a resurrection from the dead as the Divine character, it is seen as a resurrection from the dead only by those who see by means of understanding.

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Again and again has this incident been quoted in support of the claim that the physical body, no matter how long it has lain in the ground, will rise again, the same body as when living, part for part, and will then continue as the eternal body; and that this incident, literally true, accompanied the crucifixion on Calvary. But in the account an anomaly appears—at the moment when Jesus yielded up the ghost the veil was rent, the earth quaked, and the graves were opened; but, the "bodies of the saints . . . came out of the graves after his resurrection," not at the moment of his death.

To-day the resurrection of our dear dead, the "body with which they come," is obvious to us if we understand that a process of death, resurrection, and ascension goes on, by its own law, uninterruptedly, till the highest possible species of the genus Man, and the body of this species,

are evolved as the fit to survive eternally; that phenomenal, or physical, death can neither change nor destroy this process; that if unfinished at this time it continues with the persisting psychical body whose "remains" are also left on their own plane.

The Christian's hope of immortality is supplanted by the thinker's certainty of eternal survival of the individual identity with its final body. It is the survival of what is generated within the natural-human (Matthew) and which, wearing the impress of the human identity in connection with which it has been generated (Luke) is carried to the highest possible attainment by the Creative Energy itself.

The words of Jesus after his resurrection and preceding his "ascension out of sight," "All power is given unto me in heaven and in earth," describe this attainment, the final result to which, from Adam onward, all has contributed. All the way is improvement with loss, advance of self-consciousness and the leaving behind of the no longer necessary, advance of structure or body from physical through psychical to spiritual and lasting quality.

Advance in power by the individual identity, through orderly developing consciousness of its own origin, nature, and destiny, till all power has become its own, till its likeness to God stands forth as accomplishment, is traced in the Bible record that culminates with the resurrection and final ascension of Jesus Christ. From God to God again; from Origin, unwittingly and unknowingly, to Origin again, but with full realisation of What? and Why? is the circle of destiny, that begins everywhere and ends nowhere.

Beginning with the immutable Principle that is the impersonal God, and ending with the incarnation that is the Personal God—the Alpha and Omega that are at one—we follow the career of the "living soul" till it culminates as God-ordained destiny fulfilled.

The Personal God is the incontrovertible proof and demonstration that the impersonal, or Absolute, God, is, ever was, and ever will be; is the actualisation in concrete form of all the impersonal God is and compels, the "Word made flesh." Hence the Lord Jesus Christ, the Personal God, is worthy all our worship and veneration, though they can be given in full measure only as human thought advances to the perception and comprehension necessary for reconciliation of fact with fact, and of all facts with fundamental and eternal truth.

God, the Father Almighty, must be manifest as almighty, and can be thus manifest to the human race only through a member of the race who exercises and demonstrates a power not, at the time, developed in the rest, therefore mightier than their own—a first-born among many brethren. Not till a man seen and known as a man by men, proves that he is possessed of a power they lack, can do what they cannot do because, inwardly, he is not like themselves, is the Almighty power proved to be the Almighty power.

Demonstrated to Humanity by means of human incarnation, this Divine incarnation within the human walks among men as the Son descended from the Father, the living embodiment of the Absolute God, manifesting, for those who can see, the Almighty power before which every form of evil gives way. To him belongs all power

in heaven and in earth. He is both the Father that is in the Son and the Son that is in the Father, possessor and user of the Father's power; a three in one, a trinity in unity, that reveals the fullness of the Godhead.

To-day the stone is taken away from the sepulchre, the Lord is removed from the sepulchre, and one may know where He is "laid." Though the clothing lie therein the essential "He" "must rise again from the dead" for us if we really know the Scripture. The imperative "must" is compelled by the law that impels and governs all ascension. He that "sitteth at the right hand of God" as the Personal God that is at-one with the Absolute, is the logical outcome of the process by which He has been made; is the upgrowth from primal beginnings that thus reach their culmination.

There is many a doubting Thomas who must see for himself the "marks" that witness the truth of a claim, who cannot accept as incontrovertible evidence the sincere belief of the claimant. Under the description of the doubt of Thomas "called Didymus," and the manner of its removal, is a practical fact of practical importance.

No man builds a strong moral character without the "marks" of the building. He might claim to be morally strong, his friends might make for him the same claim, but his moral strength would appear, and thus demonstrate itself, only under the circumstances that called it forth and were a means to this end. At other times he would be passed by, his inner strength unrecognised except one set himself to look for the "marks" of it; an attitude compelling a conception of moral strength. The marks are psychical, not physical, they pertain to a con-

structed character that is not weighed and measured as an object occupying space. They are evidence not only that this character really exists but how, and out of what material, it has been made.

One man understands another only as he learns to read, to understand, his character; as he traces, by following the "marks," its making. Then he knows the man as, otherwise, he could not know him, is possessed of evidence he could not gain from what others might say.

So the Divine character, builded in human life upon the basis of moral character, and by means of immaculate self-conception, will be witnessed by the marks of crucifixion; for without crucifixion of the sense-man it is not made. Bearing the marks of its making, showing its connection with all that has gone before, containing the "vestigial remains" of each grade of character that has led to the highest, the Divine character, wearing the impress of the individual identity from which it has been developed, stands forth, known by its "marks."

Thomas's doubt and obstinacy but illustrate the needs of the rational nature, which, possessed by all yet often in abeyance, demands indisputable proof of the truth of any claim that conflicts with reason. This proof afforded, it believes, yet "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Intuitional knowledge, the knowledge of those who have not "seen" merely through reason is challenged, always, by the reason that can be convinced only in its own way; but in the life of Jesus Christ, as portrayed, and in the process thus illustrated, this way is not lacking.

When a friend meets with a great sorrow, passes through the deep waters of affliction and emerges, at last, so changed we scarcely know him, we say, he bears the marks of the experience. He is gentle, tender and sympathetic where, before, he was dogmatic, assertive and aggressive. He has been crucified and resurrected, has ascended, and the marks are witness to what he has become. He has gained what he needed to gain and lost what he needed to lose. He is more nearly lord of himself than before.

The disciples are reported as saying to Thomas, "We have seen the Lord." From dominion over all, as the birthright of mankind, to actual and proved dominion over all by a member of mankind, is the process ending with the resurrection and ascension of Jesus Christ. Lord by right, because of Origin, He becomes possessor of His inheritance and user of its power, demonstrated Lord forevermore.

By this process and its result are linked together in an eternal unity the three designations—Lord—Jesus—Christ; first, the primal "Lord" that is the Expression of the Absolute, then "Jesus," the name of that member of mankind who has immaculate conception of his own being and its relation to the Absolute, of his destiny and how it is to be fulfilled; and, last, the "Christ" begotten in this man, and demonstrated in power over all forms of evil.

With distinctiveness, yet no separation, between them these three, that are at once the highest possible man through the ascent of mankind, and the Personal God by descent of God into Humanity, constitute the eternal

unity—Lord Jesus Christ. This unity is the demonstration, the accomplished actuality of Expression, Representation, and Manifestation, of the Absolute God.

How the differences, contradictions, and oppositions of varying religions dwindle and disappear when this vital truth is discerned! A truth that underlies all, and is both hidden and revealed by any one of them!

It is a truth that must come home to the individual with sufficient force to impel him to the effort and action necessary to its proof in himself. Whatever his "profession of faith," the belief of those with whom he allies himself, however covered and protected by the mantle of this denomination, not till he stands forth in his own consciousness as the individual, who must see for himself and do as this discernment compels, can he follow unswervingly and entirely the Great Example. The same unity is to be accomplished in him, whatever the personal name that stands between "Lord" and "Christ." Hope becomes certainty, he knows "the way, the truth, and the life" and what is found at the end of the way.

If the theory of the resurrection of the physical body is correct, if it was the physical body of Jesus that is portrayed in the Gospel narrative as standing in the garden when Mary Magdalen fails to find it in the sepulchre, why did she not recognise him? She "knew not that it was Jesus." How could she possibly mistake him for the gardener? She knew him well, had been with him often, but three days had elapsed since she saw him. Some remarkable change must have been wrought in Jesus' physical body for her to fail so completely to recognise her friend and Teacher, and, in this case, resurrec-

tion of the physical body does not bring with it that which enables us to recognise our loved ones. According to this rendering, we are obliged to learn over again how to recognise those who have passed through the portal, death, if we expect to see the same physical body we have formerly known, intact as before.

The argument that this body rises from the grave, even though a part of it is buried in one locality and the rest in another, and that we shall know our loved ones again because of this fact, is not sustained by the Gospel account. It is a hope not warranted by the very occurrence that is quoted as the reason for the hope.

Jesus walks with two of his disciples, who knew him well, as they go "to a village called Emmaus" and they did not recognise him. "Their eyes were holden that they should not know him." What held their eyes, prevented recognition? If Jesus purposely exerted some power that made them unable to see what they had known so well, or if he intentionally disguised himself so that a stranger walked with them, what purpose was served? What was gained by such an intent thus carried out? He talked with them and they did not know even the voice to which they were well accustomed.

But when they spoke of Jesus, "which was a prophet mighty in deed and word," he, "beginning at Moses and all the Prophets" "expounded unto them in all the scriptures the things concerning himself" and asked "Ought not Christ to have suffered these things, and to enter into his glory?" It is only as understanding is fed and, by being fed, developed, that our eyes are opened as were theirs. They were opened through what he gave to

them as they "sat at meat," and in this wise must our eyes be opened to-day, for the Lord Jesus Christ walks with us in the life journey he accomplished before ourselves and our eyes are holden indeed if we can see him only as we see a physical presence. We, too, must begin with Moses if we would gain the understanding that opens our eyes to the real Jesus Christ, for the Mosaic morality is the basis upon which rests a higher morality necessary to the great accomplishment and for which the Mosaic morality is not sufficient.

"The Law was given by Moses," but the "grace and truth" that are above this law "came by Jesus Christ." The fulfilling of the Law in, and by, one person is necessary and corroborative evidence for those who do not understand the Law or are in doubt of its value; is an aid to their understanding.

It is only as a certain resurrection from the dead takes place in ourselves that we become able to see, to read the Scriptures understandingly instead of literally.

"He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures."

The record, itself, testifies to the need of understanding as that which alone opens the eyes to really see—see the Master of men as the fulfillment of law rather than the result of miracle. If individual human life persists beyond death, if there be an individual body outlasting the physical body, there is no need for a resumption of

the physical body. Such persistence, such body and its relation to past, present, and future, must be according to law.

The question "How are the dead raised, and with what body do they come?" is answered as shown by the narrative, only by understanding of this law and what it compels. Without such understanding all eyes are holden that they cannot see; with it, all eyes are opened. When the eyes are opened nothing is more obvious than the "marks" that testify to the making of the Divine man. They are unmistakable, and the doubting Thomas becomes the convinced Thomas who acknowledges one Lord and one God.

The persisting body, wearing the impress of the individual builder, is the eternal body only when the work of the Master-builder; it is of a quality still capable of improvement when the work of one who does not yet understand destiny and how it is fulfilled. Hence "probation after death," or advance after death upon what one has accomplished at death, is a necessary corollary.

XXX

Unseen by the world, I will work for the world

XXX

ASCENSION

The Roman Catholic view of Purgatory as an intermediate state between natural life and the eventual heaven or hell, is not as inconsistent with the Old and New Testament teaching as is the belief of immediate transference to one or the other, or a sleep in the grave till the final Judgment Day.

If character-building in the widest sense be the work for which natural existence is the means, if all lasting progress is inward rather than outward, and the road from natural tendency to the Divine character lies in, and through, consciousness, rather than in and through environment, then transference to either heaven or hell, as the extremes of divine-human and natural-human possibilities, is impossible, and each is reached by growth in that direction. This growth cannot be destroyed by phenomenal death but must go on as the inevitable accompaniment of persisting individual consciousness.

Ascension, not by means of phenomenal death, but as growth in a kind of consciousness that is not destructible, is not dependent upon physical death. The one who truly ascends to the highest possible level ascends out of the sight of those who do not discern this level and, undiscriminating, are unable to follow the transforming psychical process. With the disappearance of the physical body all disappears for those who have not the eyes

of understanding; and even for the few who, as compared with the many, understand much that is occult or hidden, as typified by the disciples, there is the "out of sight" still.

Mark speaks of Jesus as "received up into heaven"; Luke, as "parted from them and carried up into heaven"; the Acts of the Apostles, "he was taken up; and a cloud received him out of their sight."

Without understanding of the purpose of life, that man comes from God and goes to God, and how this journey is accomplished, the natural belief that heaven is a place or locality, and hell another, interprets this incident according to itself. All but the objective phenomenal world, with the body belonging to it, is out of sight for those who lack understanding; as much is out of sight at any one time as is not yet discerned and understood; as much is within the range of vision as is understood, even though seen as far beyond what has yet been accomplished.

Heaven, as a place to which one goes at death, has been offered by Christian theology as a reward of merit; a residence in hell, the only alternative, as the penalty for "rejecting Christ." Literal ascension into atmospheric clouds has been believed to be the ascension of Jesus Christ, his separation from his disciples after his survival of the tomb. To gaze into these clouds is to look toward heaven, and as "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" there has been the expectation that out of as literal clouds should descend, some day, the same Jesus, come to judge the world.

But if ascension from monad to man continues as as-

cension from the natural, or brute, man to the Divine man, it necessarily removes the future of the Divine man out of the sight of those who are not yet able to comprehend it. Only they who can see that the circle of Creation is complete, the End like the Beginning, the two at-one, can see that the final attainment of the Divine man makes him, as the Personal God, voluntary coworker with the Impersonal God that cannot do otherwise than as the nature of the Absolute compels.

The Absolute God acts, inevitably, in one way, one direction; the Personal God acts voluntarily in one way and one direction; between the two a man can, and does, act in contrary ways and contrary directions. While, in the strictest sense, the Absolute cannot be reinforced because it is absolute, in another sense the Personal God reinforces the Impersonal God.

"He was received up into heaven, and sat on the right hand of God."

There may be many instances of the Personal God, each is the incarnation of the Impersonal that is ever One. Whatever the race that produces it, the instance is a savior of the world and he inevitably ascends out of sight of those whose vision cannot yet include his immortality.

The going forth from the Father is offset and replenished by the return of the Son. Divine dynamics holds all in equilibrium, there is no real waste, all is ultimately utilised to the great end. Action and reaction are equal, the heaven of everlasting harmony is attained through consciousness of the harmony and its perpetuity.

The question is asked—If the purpose of human life

is to attain unto the divine life, overcoming and leaving behind the world, what then? Progress completed, leaves what?

Here is the ascension out of sight. The purpose accomplished, the Divine man need no longer make effort for himself, but always and always will he act as a force in the world for those who have yet to accomplish.

The influence of Jesus Christ, of any and every savior of the world, endures from generation to generation, a force potent, uplifting, inspiring, consoling, that never can wear out, become exhausted, or capable of destruction. However many the detractors, the unbelievers, the iconoclasts, the power of the Beloved Son is a power that has prevailed, and will continue to prevail, over them all. The "right hand of God" is a throne that can never be emptied of its occupant, and from which proceeds a power that is supported by the absolute power itself. The Primal Energy that is Initial Impulse for all that lives, sustains, everlastingly, the individual energy of the soul that has won its way to the Absolute.

Kingdoms rise and fall, civilisations flourish and die, gods many have their day and pass into obscurity; but the power of a Jesus Christ can never die. Whether it be the Jesus Christ of the Jewish nation, or his equivalent with any other nation past or to come, this power, supported by the Creative Energy itself, will remain, for all time, a vital force in its action upon the souls of men; and far more potent in its results, increasing them many times over, than bodily presence could be.

Christianity could not have attained its present proportions had Jesus' physical presence in the world con-

tinued. This presence had its appointed time, beyond lay the larger work. "Out of their sight" this larger work continues, the Father and the Son working together for the progress of mankind, for redemption from all evil.

XXXI

I am forever myself, and all power is mine

XXXI

IMMORTALITY—THE FRUIT

The question of immortality in its bearings upon the welfare and perpetuity of the individual is one of the most momentous. The view that immortality is assured to those who call themselves Christians, and uncertain, if not impossible, for those who are not Christians, may satisfy the unthinking but not those who seek, still, something assured and positive that may apply to all men, and bring for all the best that can be. However satisfactory the promise of an eternal life may seem, the certainty of it is more. If immortality be a gift bestowed by an extraneous power irrespective of self-effort, then the hope is all that is possible; but if it be an achievement, then knowledge of how it is achieved is best of all.

Both the Old and New Testaments teach that immortality is possible for mankind as a result due to the nature and origin of the soul, but that this possible result becomes assured and certain only when the individual effort to that end is understandingly made. They distinguish, sharply, between the persistence of that which, by its nature, cannot end, and the continued existence of the personal sense of self that is necessary to immortality; a difference that, not understood, makes the Bible most confusing. Seeming to shed light at one reading, at another darkness is added to darkness. The words "eternal life" are used as applying to eternal persistence

and also to eternal achievement. Immortality pertains to the achievement, not to the persistence, though were it not for the persistence the achievement could not be lasting.

Imagine an endless chain continually in motion, a motion that cannot be made, by any means, to cease. No prayers, no sobs or tears, no emotions would avail; kept in motion by a force greater than these the chain would continue to move. One who wished to move in the same direction and move forever would need to attach himself to the chain. Were he by nature perpetual his individual motion would be made perpetual by this attachment. Even though he were perpetual, if incapable of the motion of the chain he could have no individual perpetual motion except by such attachment volitionally made; without volitional action he could not move with the chain. Unattached, he would only persist forever; attached, he would move as well as persist.

Though the soul of man is eternal by nature the personal sense of self that arises when this soul is in connection with and animates a human physical organism, can be made perpetual only by self-attachment to the eternal. If attached to that which is by nature, temporal, it must be, inevitably, temporal also.

The personal sense of self is not only "I am I" but more. "I am I" is the sense of individuality, "and I am Henry White, also," is the personal sense of self. This is not only a consciousness of identity, of difference from other species, of distinctiveness from all other members of the same species, but of own-ness personally as well as individually—a plus added to the other. It is this per-

sonal sense of own-ness, of being a particular personality, as well as the individual, arising only in the human existence of the universal soul, and based upon a consciousness of identity, that can be made everlasting by attachment to the impersonal force and trend that are moving on to accomplish the Great Purpose; hence "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The soul of a man, of the human personality, is impelled in the onward direction, that is its ascent through all kingdoms to the eternal kingdom, by the Infinite Energy "from which all things proceed and to which they are related." But the personal sense of self, Henry White's consciousness of own-ness as Henry White, must be attached volitionally by Henry White himself to this persistent trend and motion, or Henry White will lose "his own soul"; it will move on and fail to carry with it this particular sense.

Only the species capable of such volitional attachment can have immortality; only the members of this species who make it, will have immortality. Immortality is not merely the perpetuity of being, or of the soul, both of which are eternal by nature. It does not consist in perpetuity of the physical body, which is temporal by nature, or in perpetuity of Cosmic Matter which is also eternal. From the combination of these factors that gives human existence, arises a resultant, and immortality is for this resultant.

Not till by combination of factors, eternal in themselves, there was a human personality to be named, did Henry White exist; and the personal sense that responds not only to individual identity but also to this name, and says

"This is I" is preserved by self-preservation. Without self-preservation it is lost. If it is attached to that which is, by nature, temporal, it must come to an end; if it is attached to that which by nature is eternal, it will be made everlasting.

As visible human structure is temporal, and the trend of the soul animating it is beyond and above it; if the personal self-sense be attached to the physical body, it is doomed to extinction, not necessarily immediately when phenomenal death occurs, but ultimately. If it be attached to the eternal being—the Lord—it is made perpetual, and Henry White has immortality.

It follows that immaculate self-conception is necessary to immortality, that without the one the other cannot be, for without immaculate self-conception the personal self-sense cannot be attached to the eternal. Arising in time it belongs to time unless it has been transferred to eternity.

After immaculate self-conception comes the work of detachment from the physical and temporal that goes hand in hand with the work of new attachment—the overcoming of evil with good, exemplified in the life of Jesus of Nazareth, whose reward is immortality.

"God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Nothing could be plainer than these words—"this life is in his Son." The eternal life for the personal sense of self that is to supplant its temporal life is "in" the "Son of God"; therefore he who has not in him, by immaculate conception, this Son of God, cannot have eternal life for his personal sense of self.

If Henry White have within him the Son of God, because by immaculate self-conception the way has been opened for the Divine incarnation, then he will not lose "his own soul," his own personal sense of self as Henry White; he will "save it unto everlasting life." Forsaking the corrupt self-conception, the error it begets, he will not be forsaken by the soul that is eternal and that must run its appointed course. He will move with the great trend that will carry him to "the right hand of God."

To last forever is not enough; to know, theoretically, that one will last forever is not enough; to be conscious forever is not enough; to be conscious that one is conscious is the necessity, and to be conscious that one is conscious as Henry White is the privilege.

In the endeavor to realise the difference between the two, recollection of a common experience may be helpful. One may awaken after a night's sleep and be conscious of being awake without, at the moment, a more definite consciousness of particulars. The room looks strange, the names of differing objects do not yet occur to the mind, there is no sense of a personal name, there is a comparative blank though one is alive. The filling of this blank comes afterward, and, usually, speedily; but imagine the moment of blankness prolonged indefinitely. Though we felt we were alive we would have no relatedness —no sense of relation to environment, or of environment to ourselves. Much, as the extent of our capacities, would be lacking, our life, as the individual capable of more, would be incomplete.

Completion is demanded of everything that lives, to bring forth to the extent of capacity is required of man-

kind. Completion of all of which the human man is capable, gives him immortality.

With what is called birth into the world begins the blank that is to be filled. Alive, but not conscious of relatedness, or of meanings, all is to be learned and proved. Particulars, one after the other, are to fill the blank between Adam and Christ. Because the human man is capable of volitionally and permanently attaching his personal sense of self to the eternal, even as his being is already, and unvolitionally, attached, this full completion of his possibilities is required of him.

In the instance narrated in the Gospels the personal name "Jesus," is thus attached to the term "Christ," and the immortality of Jesus Christ is the example of immortality for all men.

Living forever would be meaningless and worthless except there were not only the consciousness of being alive, but, also, of all that is best in life. Without existence there could be no immortality, without comparison, no best. The experience of life is necessary to immortality, for it is necessary to self-knowledge; the immortality depends upon what is learned, and the use made of the knowledge. The mightiest possibility for mankind is the winning of immortality; the greatest privilege, is the volitional action that ensures it.

To be alive after physical death is not, necessarily, immortality. Were this all it would not be worth an effort; it were, even, often to be avoided if possible. The mere fact of such continued existence carries with it no definite assurance of how long it will continue, no definite knowledge of what existence, this side or the other, is, or what

its ultimate. The principles illustrated by the letter of the Bible reveal personal immortality as the possible ultimate of human life, and natural persistence only, as the alternative.

Nothing is more destructive of possible immortality than the cultivated belief of "nothing beyond." The repeated self-suggestion of nothingness, while it cannot destroy the natural persistence that is impersonal, because it is unvolitional, tends to obliterate the personal sense of self which, unattached to dynamic energy, must eventually die out. The self-suggestion that is immaculate conception, the repeated suggestions correlative to it, strengthen this sense, adding force to force.

// Far beyond present realisation of its power self-suggestion is a potent means for the gaining of immortality, and, equally, for its prevention. The half ignorant, half humorous experimenting that to-day plays with suggestion as something interesting and curious, is a fool playing with fire that, as a torch, can throw light on a pathway, or burn the hands that hold it. //

Contrast the utterances of Jesus, his self-suggestions, with those heard everywhere, every day in the week, even in the church service on Sunday, as what men think, believe, and say of themselves! Witness, in both cases, the use made of self-suggestion; witness in his life the need for self-suggestion to be immaculate, and the results when it is purged of all that conflicts with the glorious destiny of the human soul. Every thought is a self-suggestion, to be strengthened or weakened in its effects by like, or counter-suggestion. Every thinking, therefore human, being is "a candidate for immortality. The successful candidate

is he who knows how to win it, and who chooses to win it, for himself.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then," not before, "shall be brought to pass the saying that is written, Death is swallowed up in victory."

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